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## NOTES OF THE WEEK.

A SPECIAL meeting of the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or Kindred Congregations has been called for the afternoon of Tuesday, May 31, to be held at Essex Hall. The purpose of the meeting is to consider the resolution proposed at the Sheffield Conference by the Rev. S. A. Steinthal, which the Committee have adopted.

That the Council of the Triennial Conference having been constituted on a basis by which it represents the various congregations and associations which form the Conference, it is hereby resolved that the Committee be instructed to hold regular meetings to consult, and, when considered advisable, to take action in matters affecting the well-being and interests of the congregations and societies which form the Conference, by directing attention, suggesting plans, organising expressions of opinion, or summoning, if they deem it needful, a special meeting of the Conference. Further, that the Committee shall present to each Conference a full report of its proceedings and the action it has taken for the approval or otherwise of the Conference.

This resolution should receive the very careful consideration of the congregations concerned throughout the country, and it is to be hoped that a thoroughly representative meeting, both of ministers and delegates may be held. The meeting, it may be presumed, will be open to all members of congregations and other friends who care to attend, as at the ordinary meetings of the Conference, but the voting will be confined to properly appointed delegates. Congregations should therefore at once take the matter into con-

sideration, and secure their representation at a meeting which may mark an important departure in the history of our churches.

THE annual meeting of the London Domestic Mission is announced in our Advertising Columns to be held on Wednesday evening next at George's-row Mission, City-road, under the presidency of the Rev. R. A. Armstrong, of Liverpool. Mr. Armstrong's great interest in the work of the Liverpool Domestic Mission and his intimacy with its operations are well known; and his leadership of reformatory movements in Liverpool will enable him to speak with knowledge and authority on conditions of life with which our Domestic Mission workers have especially to deal. Mr. B. S. Straus, a member of the London County Council, and an active participator in the local government of Marylebone, was an ardent admirer of the work of the late Rev. A. H. Wilson at Capland-street and Bell-street, and his interest in the operations of the Bell-street Mission for the benefit of the poor of Marylebone continues to be warmly manifested under Mr. Wilson's successor, the Rev. B. Kirkman Gray. The Rev. G. Dawes Hicks, M.A., Ph.D., has consented to take the office of hon. sec. in succession to the Rev. S. Fletcher Williams, who retires, after four years' service, in consequence of his leaving England for India in the autumn.

THE annual meetings of the Synod of the Presbyterian Church of England were held last week in the Sefton Park Church (Dr. John Watson's), Liverpool. The Rev. William Hutton, of Birkenhead, was elected Moderator, and in his Address spoke of some of the more encouraging aspects of the present religious outlook. First among these he spoke of the deepening interest in the Gospel of Christ, marked by the constant activity in every branch of Biblical research and exegesis of the Scriptures, by the homage paid to Christianity in the higher forms of general literature, and by many movements for the deepening of spiritual life. Then there was the growing union of the federation of Evangelical Free Churches, with a more hearty acceptance of the old watchword, "In essentials, unity; in non-essentials, liberty; in all things, charity." "As the gulf stream was set a-flowing, the icebergs of separation that had crystallised in the cold were silently dissolved, and being drawn nearer to Christ they were drawn nearer to one another." Other encouraging aspects of the present were the growing interest of the Church in social questions, and the opening of the whole world to missionary enterprise.

THE statistical report showed that the membership of the Presbyterian Church of England had risen from 70,639 to 71,444, and the number of congregations from 305 to 311. The total income of the Church for the year amounted to £270,577—an increase of £900. Presbyteries were urged to take steps to raise the £20,000 still needed to complete the £50,000 aimed at as a Church Building Fund. They must, it was insisted, be a growing Church if they were to be a living Church at all.

THE question of Dr. Watson's heresy, which came up again for discussion at the Thursday meeting of the Synod, was dismissed, as before, on technical grounds. But it is interesting to note that, in a speech made the evening before, Dr. Watson himself met the charge and practically disarmed his opponents before the hour of contest arrived. Speaking on a Report of the College Committee, he said:—"The deity of the Saviour was settled in theology long ago, and never again could be touched, but the humanity of our Lord opened up a great field, which able and thoughtful men were now exploring." That, in brief, is his defence of "The Mind of the Master," and had not technical objections precluded discussion, his opponents would have found themselves already discomfited. To some of us the remark that the "deity of the Saviour was settled in theology, and would never be touched again" may sound somewhat paradoxical, not to say absurd, in view of the controversies still raging around that dogma. But the Synod received it with "applause," and therefore, we may suppose, with satisfaction and a sense of profound relief.

THE Manchester District meeting of the Primitive Methodist Connexion was held at Rochdale last Saturday. The membership in the churches of the district was reported as 10,980—a net increase of 195 for the year. The report, however, of a decrease of 40 members in the Newton and Hyde circuit led to an animated discussion. It was said that in this circuit the characteristic energies and definite methods of Methodism were discounted by the overwhelming influence and local popularity of the Unitarian minister of Hyde and his teaching; so that while their ordinary congregations had increased a number of Sunday-school teachers and private members had recently withdrawn from church-fellowship. One of the speakers, while recognising that there were vital differences between Unitarians and Primitive Methodists, said that they had not come to that Conference to attack Unitarians, but to act in the spirit of John Wesley, who said that Methodists were the friends of all and the enemies of none. The President urged that what



their churches had to contend with was not Unitarianism but worldliness.

THE triennial conference of the Liberation Society was held on Tuesday and Wednesday in the Memorial Hall. The treasurer's statement showed receipts amounting to £1,649 and an expenditure of £1,509. It was pointed out that this was little more than half the income of the Church Defence Society, and that another £1,000 was urgently needed to secure efficiency in the work of the society. A resolution was passed recognising the services of Mr. Alfred Illingworth, the veteran treasurer of the society, who is retiring on account of the increasing infirmities of age.

QUEEN'S COLLEGE, London, which was founded in May, 1848, as the first Women's College in this country, has just celebrated its jubilee. A memorial volume has been edited by Mrs. Alec Tweedie, including a short history of the college, and papers by various old students. The Bishop of London presided at a conference in the College Room, Harley-street, on Monday, and among the speakers were Miss Anna Swanwick, and Mrs. J. R. Green. A "Jubilee Ode," composed by Mr. C. E. Maurice, was sung at the conclusion of the proceedings. Among the first teachers in the College were the Revs. F. D. Maurice and Charles Kingsley.

WE referred a fortnight ago to the election of Don Paolo Miraglia as Bishop by the congregation of San Paolo, in Piacenza, as an attempt at a wider comprehensiveness in the Roman Catholic Church. It should, however, be understood that the Bishop-elect has been excommunicated by the Bishop of Piacenza, and that the congregation is also under the ban of the Church. What is notable is such a sign of revolt on the part of the people against an ancient ecclesiastical tyranny, which may encourage other congregations throughout Italy to follow the example of Piacenza in the assertion of religious independence.

WE hear from Signor Bracciforti of another hopeful sign of the times in the Canton of Lugano, in Switzerland. Don Francesco Negroni, the well-known rebel priest, founder of the Milanese weekly, *Dio e Popolo*, has lately received from the Parish Council of Lomeo, near Locarno, an official invitation to become their parish priest, and has accepted the invitation. The bitter enmity of the established priesthood follows such men, but their strength of character appeals to the people, in whose hearts there is a response to the purer gospel message.

AMONG the exhibitors in this year's Academy, of those who belong to the more immediate circle of our friends, are Miss L. Martineau, Mrs. Forster Morley, Miss Rose Praeger, Miss Minna Tayler, Mr. Arnold S. Tayler, Mr. Percy Teasdale, and Mr. Savage Cooper, whose picture, "The Three Shining Ones," from the "Pilgrim's Progress," is on the line.

THE Rev. C. D. Badland writes to warn us of an impostor, a young man professing to come from Bradford, and to be a packing-case maker thrown out of work by the engineers' strike.

IN view of Dr. Martineau's early association with Norwich, the Rev. E. M. Daplyn, Minister of the Octagon Chapel, sent a message of cordial congratulation to him on his ninety-third birthday. Dr. Martineau, in the course of his reply, wrote: "Endearing as are many of my Norwich recollections, and the Octagon part in their history, they belong to an experience more or less apart from the opening of the chapter of continuous inner life, of what perhaps the orthodox Christian would call the crisis of conversion. Not till my schooldays were over, and I brought home from Dr. Lant Carpenter's house the virtual rebirth with which it blessed me, did I fairly enter upon the sanctities and aspirations of the divine life, and desire to take their vows upon me as an agent for their interpretation. When I returned to the Octagon after this change it had a consecration on it which was never felt before. Deeply thankful am I for the opportunities given me to deliver my accepted message, and though humbled by repeated failures which need forgiveness I cannot refuse to be consoled by the generous sympathy and appreciation of brethren with whom I have been a fellow-labourer, and who send me a parting benediction."

THE tokens of sympathy with Mr. Gladstone in his illness are universal. In reply to a letter from the Vice-Chancellor of the Oxford University, written at the request of the Hebdomadal Council, which Miss Helen Gladstone was able to read to him on Friday week, he said:—"There is no expression of Christian sympathy that I value more than that of the ancient University of Oxford—the God-fearing and God-sustaining University of Oxford. I served her, perhaps mistakenly, but to the best of my ability. My most earnest prayers are hers to the uttermost, and to the last." Canon Scott Holland, preaching last Sunday at St. Paul's Cathedral, said:—"His life is spent now in benedictions to those whom he leaves behind in this world, and in thanksgiving to God, to whom he rehearses over and over again, day after day, Newman's hymn of austere and splendid adoration:—

Praise to the Holiest in the height,  
And in the depths be praise;  
In all His works most wonderful,  
Most sure in all His ways.

Pray for him that he may be granted, in quiet, his desired release." It was lately said in a letter from a member of the family: "Beneath the physical distress the great soul is firm on the Rock of Ages."

THE week's Obituary includes the following:—Mr. Caleb Wright, a well-known Liberal in South Lancashire, who for ten years represented the Leigh Division in Parliament, and of whom we hope to give a full account next week.—Sir Frederick A. Milbank, formerly member of Parliament for the West Riding of Yorkshire.—Mr. Philip H. Calderon, R.A., a painter of notable historical pictures, and the Keeper of the Royal Academy.—Prince Kung, President of the Tsung-li-Yamen, a progressive statesman, and uncle of the present Emperor of China.—Dr. Lucien Müller, since 1870 professor at the Philological Institute of St. Petersburg, editor of the Latin poets of the Augustan age.

## IN WAR-TIME.

"O GOD OF BATTLES," do the nations say?  
O God of Peace (I would the rather pray),  
Quench Thou, ere it consume, the blazing star  
That kindleth men to hate, and ruinous war.

In sunny dells again the wild flowers grow,  
O'er perfumed fields again soft breezes blow;  
The happy vales are fair with leaf and bud,  
And England's soil no more is stained with blood.

Yet, can our hearts rejoice with springlike mirth  
While still a wrathful cloud enfolds the earth,  
And, though its darkest shade falls not on us,  
Across the sea looms dark and ominous?

Must we not rather kneel, with prayerful lips,  
While hope weeps dumbly, lost in grief's eclipse,  
To pray for help, if any help there be,  
Ere myriad souls are 'whelmed in misery?

O loving Father, breathe upon Thy world,  
Wherein the fiery banners are unfurled;  
And teach her children how divine (above  
The power of arms), were brotherhood  
and—love.

LAURA G. ACKROYD.

## PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*Unity in Religion.* By Claude George. 1s. (Sonnenschein.)

*The Triumph of Faith (Tracts for the Times).* 2s. (Philip Green.)

*The Queen's Daughters in India.* By E. W. Andrew and K. C. Bushnell. 1s. (Morgan and Scott.)

*The Bristol Chant, Service and Anthem Book.* 4s. (Hemmons: St. Stephen-street, Bristol.)

*Hymns for Heart and Voice.* 10d. (Sunday School Association.)

*The Homage of Reason.* By A. Webster. Paper, 6d.; cloth, 1s. (Martin: 71, George-street, Aberdeen.)

*In Answer to Prayer.* 2s. 6d. (Isbister.)

*Echoes from Scarborough Summer School.* Preface by T. Hodgkin. 2s. 6d. (Headley Bros.)

*Lorraine.* By R. W. Chambers. 6s. (Putnam.)

*The Wound Dresser.* By Walt Whitman. 5s. (Putnam.)

*Complete Prose Works.* By Walt Whitman. 9s. (Putnam.)

*Cornhill, Good Words, Sunday Magazine, Woman at Home, Macmillan's, The Century, St. Nicholas, Magazine of Art, Family Magazine, Church of England, Contemporary Review, Nineteenth Century, New Orthodoxy, Scribner's, Bookman, New Century.*

HE must be a thorough fool, who can learn nothing from his own folly.—*Guesses at Truth.*



## PASCAL'S LIFE AND TEACHINGS.

## I.

PASCAL is a typical illustration of a man who might be described by the cynic as having given up to religion what was meant for mankind. It may be said without exaggeration that there are few, if any, in history whose youth promised more than Pascal's for the advancement of science. Few with so gigantic an intellect, few with so deep a love for knowledge, few with so keen a curiosity, so minute and accurate a power of observation, so large a power of generalisation. In boyhood he discovered the first thirty-two propositions of the First Book of Euclid for himself. In early youth he proved that the atmosphere had weight by the experiment of taking a column of mercury up a mountain. Any one who reads the accounts of Pascal's early years must feel that he might have been one of the greatest of discoverers, both in pure mathematics and in physics. Had it not been for the attractions of the Roman Catholic religion he might have anticipated Newton. If Darwin, on his return from the voyage in the *Beagle*, shattered in health, had suddenly given up all the work which he loved, and in which he promised to effect so much, and had devoted himself thenceforward to shortening his life by austerity of the severest kind, meditating day and night on the Bible and on God, he would have done very much what Pascal did.

The greater number of religious leaders of men have been entirely unscientific: they have not cared in the least to know the causes of things. The most general types are those illustrated, on the one hand, by St. Bernard, St. Francis, and Thomas à Kempis, on the other by Origen, Augustine, Aquinas, and Luther. The first kind are mystics, the second scholars and theologians; but there is this common to them both—that they could not very well be anything else but what they are. They follow the bent of their genius: they are not cramping one part of their nature that the other may flourish. They are born with a peculiar power for reasoning upon abstruse subjects, or for feeling the divine in life, and they simply educate and follow their natural tendencies. They could not have done any other kind of work half as well. Then there is another type of religious leaders of whom the Catholic Church especially is full, who might have been great soldiers or rulers. Dominic and Ignatius Loyola are examples of the first; Gregory the First and Hildebrand are examples of the second. If they had not been leaders in the Church they would have been leaders in the world: if they had not used their power in connection with religion they would have been heard of as leaders in the Army or the State. They could not have remained hid. Religion was not the only thing by which they might have made their reputation. Ignatius, as we all know, had been a daring soldier, and joined the Church after a severe wound.

But the number of religious leaders who might have made a great scientific reputation is very small. There have been a considerable number of poor priests, clergymen, and ministers who ought to have been scientific students, and who had no vocation for definitely religious teaching. Of these stunted lives there are many in Catholicism, men eager for knowledge, full of curiosity, never content with authoritative

explanations, but as a rule they have not been men of great spiritual power. They could not preach, the cure of souls was a burden to them; they would much rather make experiments; their books on religion, if they wrote any, were commonplace and lacking in deep insight. Pascal stands almost alone as one who might have been among the greatest of scientific discoverers, and who is one of the world's great religious teachers.

Pascal was born in 1623, at Clermont, in Auvergne. His mother died when he was three years old, and from that time his father devoted himself to the education of his only son. He sold the high office of President of the Court of Aids which he had held, and soon after removed to Paris, that he might be able to give himself more completely to the training of his son. There was no question of Pascal's entering any school or college: from earliest infancy up to the time of manhood his father was his only schoolmaster and tutor. Latin and Greek were considered the all-important things, and in order that he might study them with undivided mind, all mathematical and scientific books were carefully kept from him. It was only when his father, coming in upon him suddenly one day, found that he had discovered a considerable part of Euclid entirely by himself that the embargo was taken off and he was allowed to read mathematics as an amusement in leisure hours. He was at that time twelve years old. Besides this, during and after meals his father conversed with him, as his elder sister, Madame Périer, in her life of him, tells us, sometimes on logic, sometimes on physics and other parts of philosophy. The nearest parallel to this extraordinary treatment is to be found in John Stuart Mill's education by his father. This was perhaps an even more searching and severe treatment than Pascal underwent. A father dominating his son's mind at every point, improving every occasion, never leaving him alone, is not a pleasant spectacle, nor is the experiment usually a success. It is very likely to break down hopelessly, as G. Meredith shows us in "Richard Feveril." Neither in the case of Mill or Pascal was the experiment wholly a success. Mill's mind, indeed, was trained to wonderful excellence, but whether we read his "Logic" and his "Political Economy," or look at Watts' portrait of him, there is a sense of immense power with the one thing needful wanting—a sense of a starved, sad, thwarted personality. He is amongst the finest thinkers of our time, a man as noble, firm and strong as the self-taught Carlyle, and yet how little he counts for now in comparison! Is it without reason to trace a part, at any rate, of his failure to the long-continued and absolute domination over him of another powerful mind? In Pascal's case his father was far gentler and more sympathetic than the elder Mill. He did not chill the heart of his son. But his ceaseless supervision was not without harmful effect. In the first place, his son's health gave way under the never-ending study, so that he says that from the age of eighteen he never passed a day without pain; and in the second place, I venture to suggest that the paternal predominance carried through into manhood left him a natural prey to the wildest demands of the Roman Catholic Church. The youth who has been entirely led and managed by his

father will, when he at last goes out into the world, look for some other visible authority into whose hands he may commit himself. That is one reason why women are so much more quickly attracted by the High Church or Roman Catholic faith. They are so dominated at home while they are girls, so guided and watched at every turn, that they are uncomfortable when not submitting to someone, and are prepared by their parents in ignorance to be controlled by a priest.

Pascal had been brought up from childhood in unquestioning Catholic piety. He had been taught by his father that he must not reason about his faith, and so, as his sister says, "this great spirit, so vast, so full of curiosity, who sought with such care the causes and the reason of everything, was at the same time submissive as a child to all the things of religion." But until early manhood there had been no conflict between religion and science. Indeed, this attitude towards religion, that it is something altogether outside the sphere of reason, is very favourable to scientific pursuits. It enabled the Catholic Pascal, as it enabled the Evangelical Faraday, to pursue his studies of the laws of Nature without the slightest fear of ever touching anything connected with religion. We may doubt very seriously if it is good for religion to be thus banished beyond the storms and doubts where reason reigns. It is quite safe in that

lucid interspace of world and world  
Where never creeps a cloud or moves a wind  
Nor ever falls the least white star of snow  
Nor ever lowest roll of thunder moans,

but it is a safety dearly bought. However, it is so far of advantage to science that it enables a man who believes every word of the Bible, to investigate Nature fearlessly, because the statements of the Bible or the Church are not affected for him by anything that his reason discovers. They are to him absolutely independent of reason. It was no sense of any conflict between the truths of religion and science that made Pascal turn from science and devote himself to religion. It was his sense of the infinite difference between the worth of their claims. Science was to Pascal an earthly occupation, worldly, of the world; very interesting and delightful, but not the highest purpose of life. He turned to religion because it claimed in the person of its priests that it was the only thing worth living for. Science henceforward became a temptation to him, not because it might unsettle his faith but because it was a worldly occupation, not a way in which a religious man could serve God. The rest of his life was that of a Catholic saint, spent in fasting, self-examination, works of charity, and the attempt to kill out all natural affections. "It is magnificent but it is not war," said the French general of the Charge of the Light Brigade, and so we feel inclined to say of the latter part of the life of Pascal, it is magnificent but it is not the Christianity of Christ. The self-restraint and maceration of the Catholic ideal adds, indeed, a certain kind of strength to the man like Pascal, who gives up everything for its sake. His "Provincial Letters" against the Jesuits have the reputation of being the finest example which is to be found in literature of what irony and argument can do, and his "Thoughts" upon religion and life (with which I shall deal in a subsequent article) are an inheritance for all time.



He died in 1662 at the age of forty-one, leaving behind him these two great works and the memory of one who sought unflinchingly, at any cost of suffering or self-denial, to serve the highest that he knew.

HENRY GOW.

## LONDON DISTRICT UNITARIAN SOCIETY.

THE forty-eighth annual meeting of this society was held at Essex Hall on Wednesday evening, preceded by a reception of members and friends by Mr. S. S. Tayler, the president, and Mrs. Tayler. There was a large attendance, and a very pleasant hour was spent in social intercourse before the commencement of the business meeting.

The President, having taken the chair, the Committee's report was read by Mr. G. H. CLENNELL, one of the secretaries.

The report having referred to the aim of the society to draw the associated congregations more closely together, as best effected by union in common work, and to the natural expression of Christian feeling in the help of weaker congregations by the strong, by which both are benefited, passed in review the special efforts of the year. The results in South London had been specially satisfactory. The new congregation at Lewisham had made substantial progress, their church having been opened for public worship in May, and the local Committee being now in full work, while the congregation were raising altogether £100 for current expenses. At Woolwich a site had been secured for church and school buildings, and plans had been accepted, which would be carried out as funds allowed. It was hoped that the hall would be completed by the autumn. The congregation was showing great vigour under the ministry of the Rev. L. J. Jones, and an appeal was made for substantial support, which was so well deserved. At Bermondsey the lack of suitable accommodation for classes and social work was much felt, and ought, as soon as possible, to be remedied. Sympathy was expressed with the Rev. G. Carter and the Peckham congregation in their difficult task, and reference was made to the new departure at Stamford-street, in the amalgamation with the Blackfriars Mission. In the north, progress was reported from Kilburn and Kentish Town, and a year of steady work at Mansford-street. At Forest-gate, Stepney, and Stratford various difficulties were being steadily faced. The work of the society made heavy demands for funds, and the Committee were considering a scheme for a bazaar that might not only strengthen their financial position but also be of service in drawing together the members of the London churches in mutual helpfulness. The Committee recorded with regret the death of Sir James Clarke Lawrence, one of the founders of the society, and for many years president; also of two vice-presidents, Mr. James Heywood and Sir William Lawrence. The office of president had been filled by the election of Mr. S. S. Tayler. The accounts showed a balance of £171 17s. 3d. due to the treasurer, an increase of £50 over the deficit of the previous year, and it would probably be increased to £300 by the end of 1898, even if no fresh work were undertaken. An appeal for additional congregational collections and new subscriptions concluded the report.

Mr. DAVID MARTINEAU, as treasurer, presented the balance-sheet for the year, showing the deficit mentioned above. A large capital outlay had been necessary at Lewisham. Several large subscriptions have been lost through death, but there were more than forty new subscribers, the total being £264 17s. 6d. For the special fund £472 12s. had been received, and £70 13s. 6d. from congregational collections. The B. and F.U.A. contributed

£340 in grants. The total income for the year was £1,386 3s. 5d. Grants were made to twelve congregations.

The PRESIDENT, in moving the adoption of the report and treasurer's statement, made sympathetic allusion to the death of the late president, Sir J. C. Lawrence, and the many obligations of the society to him, its founder and for many years its active secretary. When the society was founded, in 1850, the population of London was 3,000,000, now it was over 5,000,000; then there were only 13 chapels and 3 mission stations associated with the society, now there were 24 chapels and 5 missions, and there had been a very great accession to their Sunday-school forces. The opening of that hall, with the book-room, had also been a great help in promoting the objects of their society, in drawing their members nearer to one another. The lectures and other work of the society, he was persuaded, had had a beneficial effect on public opinion, and there was now a better chance for a pure serviceable religion, to brighten the lives of their people. He was better satisfied with the work done than with the pecuniary support given to the society. In 1869 he had read a paper on the work and prospects of the society, showing excellent progress during twenty years, but a quite inadequate income. In 1852 there were 220 subscribers, raising £174, but £203 were spent. In 1869 the expenses were £377, while there were only 112 subscribers raising £101. In 1896 there were 174 subscribers raising £260, but the income required was over £1,000 to carry on the work efficiently. What was needed was enthusiasm; until that was awakened, the work must remain crippled and lame. If only others would have the patience, trustfulness and unflinching hope that had animated their treasurer for so many years, there ought to be no difficulty in raising the necessary funds. Attempts were made at times to degrade the society into a mere sectarian institution, and to persuade the world that it was not religious, because of its name "Unitarian." But their aim was to cultivate the purest religious sympathies, to bring back religion to the purity and spirituality of its Christian founder. They asked no special divine favour for themselves, no sectarian bliss, but maintained the eternal love of God, for all alike. They fought for Truth, for divine Truth, and Peace, as indicated by Jesus. They wanted to persuade men to begin at once the kingdom of heaven here, and wished to enter into the broad, generous and affectionate spirit of Christ. He could not think of theology and religion as having divergent aims. To him Unitarianism meant trust in the heavenly Father, and looking to Him for help in every need. When men felt more clearly that this was what they stood for, their Society would receive abundant sympathy and the means which it so richly deserved.

The Rev. V. D. DAVIS, seconding the motion, spoke of the need of such work as that Society undertook, in face of the strong tendencies of the sacerdotal party on the one side, and evangelical exclusiveness on the other. Their duty was not merely in theological controversy, but to manifest a strong spiritual life in the fellowship of their churches, to make it clear that they had a genuine life with God, which satisfied every human need,

feeding the world's hunger, drawing men together in true brotherhood. They had to show that they understood what was the pure spiritual religion of Christ, and then men would feel it was worth while to stand by them, they would receive all the support they required, and there would be a kindling of the genuine enthusiasm for which the Chairman had asked.

The resolution having been carried, Dr. W. BLAKE ODGERS proposed, and Rev. W. G. TARRANT seconded, the appointment of Mr. S. S. Tayler as president, and also the appointment of the vice-presidents.

Mr. S. W. PRESTON proposed, and Mr. RONALD BARTRAM seconded the reappointment of the other officers, Mr. David Martineau, treasurer; Messrs. G. H. Clennell and Harold Baily, secretaries; and Messrs. F. Withall and Roland Lawford, auditors.

On the motion of Mr. BAKEWELL, seconded by Mr. G. H. CHANCELLOR, the following were elected the Committee:—Messrs. G. L. Bristow, G. Callow, E. Chatfield Clarke, J. Cooper, H. Epps, J. S. Lister, A. Martinelli, W. J. Noel, F. Preston, Russell Scott, J. Sudbery, W. Tate, A. Titford, Alfred Wilson, Howard Young, E. Coventry, Dr. W. B. Odgers, and Rev. W. G. Tarrant.

On the motion of the Rev. G. CARTER, seconded by Mr. ALFRED WILSON, Messrs. G. Callow and W. Tate were appointed to represent the Society on the B. and F.U.A. Council.

Mr. CALLOW proposed, and the Rev. W. C. BOWIE seconded, a resolution expressing the deepest sympathy with Mr. W. Tate in his very grave illness, and assuring him of the esteem in which he was held.

A cordial vote of thanks to the President for his services in the chair and for the pleasant entertainment of the evening, moved by the Rev. W. G. TARRANT, seconded by Mr. DAVID MARTINEAU, brought the meeting to a close.

## SOUTHERN UNITARIAN ASSOCIATION.

IN connection with the quarterly meeting of the Executive of this Association, which was held in the High-street Chapel, Portsmouth, on Thursday, April 28, a public meeting took place in the evening, Mr. J. COGAN CONWAY (Ringwood) in the chair.

After expressing his pleasure in again visiting Portsmouth, and in seeing for himself the practical side of some of the activities of his friends at High-street, Mr. Conway explained that the S.U.A. was a doctrinal Association, and any member of it was at perfect liberty to estimate for himself the value of the great underlying principles which it represented. He had, therefore, no fear himself in declaring and defining what he believed—namely, that the sublime doctrine of the Unity of God expressed the great central fact of the universe. It was declared by the old dispensations of religion, and was emphatically confirmed and re-iterated by the new—the one grand, physical, moral, and spiritual force which created and controlled all things. To the Unitarian there was no arithmetical dispute, nor numerical contention about the *persons* of the Godhead, but only the simple yet sublime belief in One God the Father, who was the Creator and Righteous Judge of all;



and man, the child and offspring of this living and loving Father of all.

The Unitarian has no desire to attack other conceptions of God and duty, nor to ignore orthodoxy in any way, but being conscious of his own free-will, and of the great responsibility which rests upon himself as a free agent, he wants his religious faith—above all his other faiths—well grounded in truth and reasonableness, so as to apply the principles of this faith to his everyday life—always remembering that man must work out his own salvation, first by God's help, then by the help of all good and holy souls, as well as by his own efforts and aspirations.

To Jesus Christ the Unitarian looks as the brightest manifestation of God in human form, and therefore his own great exemplar, and it is because he believes his Unitarianism to be the religion of Jesus, that he is willing to accept whatever reproach the narrow minds of this age see fit to cast upon him, and is determined to go on fairly and honestly proclaiming his faith, and, whenever he thinks it right, even to indicate it on the notice boards of his chapel, so that other Christians may know where genuine Unitarian teaching is to be found.

The Rev. E. S. ANTHONY (Poole) followed the President, and stated that the principles of our denomination may be expressed by the name of the Liberal Christian Church.

1. We are a *Church*, that is, a body of worshippers, and not merely an Ethical Society.

2. We are a *Christian Church*: we are followers of Christ, for we can find no better leader, we have no inclination to desert him, and become followers of Socrates, or Buddha, or Mahommed.

3. We are a *Liberal Christian Church*: we have no authorised Creed, or dogmatic test of membership: our places of worship have open trusts.

4. We are—or should be—a *Church*, and not merely a group of detached congregations.

I do not—said Mr. Anthony—speak of the Liberal Christian Churches, but the Liberal Christian Church. I believe in the connexional principle: one church with many congregations. There need be no more restraint on liberty in such a collective church than there is in individual churches. Some persons would avoid the use of a doctrinal name by employing a merely local designation—such as “Blank-street Chapel,” but this conveys no information as to the principles which are taught there. It is better to have a distinctive name, such as “The Church of the Saviour,” and add the denominational name in brackets.

There are some who object to the assumption that our churches are necessarily Unitarian in theology. I object to the assumption, said Mr. Anthony, that we are committed to the independent form of government. Independency is—with us—an accident, not an essential principle. I submit to it as *de facto*, but cannot admit that it is *de jure*. Those who boast that we have no bishop and no synod forget that in Hungary our Church is governed by a bishop, and in Ireland by presbyteries and synods. But neither the form of Church government nor the denominational name is the most vital question. They are not valid reasons for separation. The important thing is to build up a strong Liberal

Christian Church, whatever its name and whatever its form of government.

Rev. CHAS. C. COE (Bournemouth), like the Chairman, expressed his pleasure in again visiting his Portsmouth friends, and being present with them within the walls of their fine old chapel. In his quiet and conversational style Mr. Coe brought home to the meeting some useful lessons by urging the importance of the religious spirit in the formation of character and the capacity for goodness. He insisted on cherishing a living and abiding sense of God's omniscience and omnipresence as the great incentive to good living; and with regard to the value of Church membership he combated the notion that it doesn't matter about going to church, as one could read sermons at home and worship God in the fields, by declaring his belief that very few of those persons who *could* worship God in the fields really *did* so.

Mr. GEO. COSENS PRIOR spoke for the congregation at High-street, and said how glad Portsmouth Unitarians were to welcome friends from other towns, and especially so if they happened to belong to their own household of faith. In an earnest and thoughtful address, which was much appreciated, Mr. Prior pointed out how the great law of Progress was everywhere manifest in God's universe; and in order that our religious faith should be in harmony with this divine law, our minds and hearts must be free in the quest of truth. The glory of our Unitarian faith was in recognising this fundamental principle, and then applying it with all the loyalty to truth which we possess. Speaking for himself, as a convert to Unitarianism, words were all too poor to fully express the joy of heart and soul which he now possessed as a Unitarian follower of Christ.

Mr. H. BLESSLEY, hon. sec. S.U.A., in moving a vote of thanks for the speeches and the music, referred to a few interesting facts in connection with the early history of the High-street Chapel; and also spoke of what the late Rev. Henry Hawkes—minister of the chapel in John Pounds' time—used to say of the old cobbler. Pounds, knowing, as he did, who were his best friends and helpers, and being anxious to show his gratitude for the help they gave him, more than once, in his quaint way, spoke thus to Mr. Hawkes, “You knows, sir, I allus brings my best boys to your chapel, but the *wust* ones I allus sends to the Church.”

A congregational tea was held in the girls' schoolroom, and between the meetings the visitors visited the General Baptist Chapel—which has recently been renovated—the original workshop of John Pounds, and the new Training Home for Girls.

#### MANCHESTER DOMESTIC MISSION.

THE 64th annual meeting of the supporters of the Manchester Domestic Mission Society was held on Wednesday evening, April 27, in the Memorial Hall, under the presidency of the Rev. S. A. Steintal.

In their report the Committee called attention to the nature and purpose of their work—namely, to be of permanent spiritual help to the poorest and most forsaken classes. The Committee desired to lay hold upon the whole life of the poorer classes, and to supply the means of

an all-round and permanent spiritual, and moral, educational and social uplifting of their daily life. In such work the casual minister, or a casual visit from the minister, was of very little use. To meet the real sorrows and the permanent needs of a poor district a minister must be established permanently in that district, and supply its daily needs of education, pure social intercourse, moral tone, and religious thought. Such a minister would not only visit the sick, console the aged, and minister to the dying, but he would no less educate the little children, inspire the young people, and warn from danger and drink the healthy, the strong, and the comparatively well-to-do. The dying of to-morrow were the living of to-day; the strong and healthy of this week were the crippled, the sick, the sufferers from terrible accident next week. The well-to-do family of this winter had met with misfortune, and was the “specially deserving case” of the next; and the widow and orphan of to-morrow were the wife and child of to-day. The Committee were deeply conscious, therefore, that if their minister was to be the helpful friend of these people in their time of special need, he must first be helpful in the easier times, and gain their confidence as a friend to them and their children in the daily needs of their ordinary life. It was through the Sunday-school, through the men's clubs, through the mothers' meetings, through the continual district visiting, through those attending the chapel services, that otherwise unheard-of cases of sickness, destitution, domestic tragedy, death, and all such sufferings as abound in the slums were brought at once before the minister's notice. If the maintenance of these mission stations and institutions cost money, the Committee could assure their subscribers that it was money well spent. In view of this work continually being done to assist and uplift the lives of the poor, both in their ordinary and in their special and extraordinary needs, the Committee appealed with confidence to the liberality and support of all who desired such work to be done, and to be done thoroughly. The Committee would next report the outcome of an important conference held on March 15, 1898, to consider the needs of their missions. Two needs were emphasised, and two remedies suggested. First, the income of the Society was found to be some £200 less than the income required for thorough work. To meet this difficulty, conditionally on the total amount of £200 being finally raised, several friends made promises during the conference of raising new subscriptions, amounting in all to £60. The Committee felt deeply grateful to these friends, and most earnestly called upon others to come forward and second their effort, so that the total sum might be raised within the required limit of three months from the date of the annual meeting. The second great need to which the conference called attention was that of arousing in all the churches of the district a sense of their responsibility in regard to the spiritual needs of their poorer neighbours, and of securing their closer co-operation and more hearty support in this practical mission work.

The CHAIRMAN moved a resolution adopting the report, expressing confidence in the ministers of the Society (the Revs. S. H. Street and J. W. Bishop), and declaring its sympathy with them in their



labour and its gratitude to them for their faithful devotion to a most sacred work. Mr. Steinthal said the missionaries were spending their lives among scenes of misery and distress, were battling with evils of various kinds, and yet they were men who could look upon the world with cheerful gaze. The essential part of the work which was done by the missionaries and the workers who assisted them could be recorded in no report.

Mr. GEORGE H. LEIGH, in seconding the resolution, said that the work recorded was of a very thorough character, and that there was no branch of it which might not be considered to belong to mission work. The Missions were an undeniable power for good, and we ought to endeavour, as far as we possibly can, to express sympathy with the work, not merely by our financial support, but in every other way which lies in our power. Whatever discouragements may arise in the maintenance of the Society, they are immensely outbalanced by the splendid influence for good which is being exercised upon the populations amongst which the Missions are situated.

The Revs. S. H. STREET and J. W. BISHOP both responded, and reviewed the salient points of their work.

After the election of officers and committee for the ensuing year, the Chairman moved the adoption of a series of resolutions which had been submitted and recommended by the retiring Committee, and which had as their object the closer connection of the Mission Society with the churches of the district. It was work, he said, in which every Christian congregation ought to share; to help to provide the necessary funds, and also to share the work which devolves upon the Committee.

Mr. E. C. HARDING seconded the resolution, and it was carried. It is to be hoped that the outcome of this resolution will be a renewal of enthusiasm for this work in the churches of the district, and such an increase in the local subscription lists as will ensure its continued efficiency.

#### DIFFERENCES OF ADMINISTRATION.

It is good sometimes to get out of one's groove and to see things religious from a new point of view. Being, not a prisoner of the Lord as Paul was, but a prisoner of my own folly in preaching for six months with an inflamed throat, I have been banished for some weeks to Ilkley—one of the happiest of the many happy hunting grounds of the health-seekers. Here I am cut off from all Unitarian fellowship except my *INQUIRER* and *Christian Register*. If I want to attend Unitarian worship I must get on to the moors and be congregation and preacher all in one; no bad thing either! But amongst the busy haunts of men I must have my bread broken by orthodox hands, or go without. So I get acquainted with the differences of administration which Paul saw to be inevitable.

To begin with, we have daily prayers in the Hydro. The hymn-book we use is an awful example of how not to do it. It is bald and prosaic; saturated with the "blood" theology, and hideous with dogmatic statements of the crudest kind. Here and there is one of the hymns of the Church Universal. Inserted slips include "Nearer, my God, to Thee" and "Lead, kindly light," the latter, however, being

made "Christian" by the addition of an impertinent fourth verse. Oh! how thankful it makes me for our hymnals. It recalls the well-known *bon mot* of Dr. Bellows, when an Established clergyman said, "I believe you use the Prayer-book watered!" "No, sir! Washed!" was the prompt reply. How beautiful are our "washed" hymnals! Let us rejoice in them.

My first fraternal visit was to a week-night service at the Congregational church. I think we numbered thirteen, and not one could sing. A hoarse murmur was the total result during the hymns. A pleasant homily on Timothy and a prayer addressed solely to Jesus in his human guise were the preacher's contribution.

On my first Sunday morning I went to the High Church—a fine structure fairly filled. The service was intoned and the chants galloped. I went in with every desire to join sympathetically with Christian brethren, but I failed dismally. Whose fault was it? I hear Unitarians speak gushingly of the beautiful Church liturgy, but I must own that to me it is like cake full of cinders. Cranch! comes some fossilised dogmatic statement in every mouthful of bread! Plenty of real bread, if it could be freed of cinders!

My neighbour at meals—a worthy man given to malapropisms—said one day, "Dyepsia (*sic*) compels you to evade many kinds of food!" My Unitarian "dyepsia" led me to evade the sermon that day, in which I was not alone.

At the Methodist church that evening things were different. Only the hymns were crude and dogmatic, though the hearty singing almost redeemed them. Prayer and sermon were entirely free of the catch-words of evangelical orthodoxy. Hell was notably absent; the devil never intruded; the scheme of salvation might never have been invented. The preacher had many good points, but he played pranks with his voice, ascending to high G and suddenly dropping to bottom F in a bewildering manner. I speak figuratively. I had not a tuning-fork with me. Why do so many preachers maltreat their voices in this way?

Two Sunday mornings I sat in absolute stillness with the little Society of Friends and felt at home and happy. The plainest of meeting-houses; about sixteen present; no music; one short passage of scripture reverently read; and, on one occasion, a few gentle remarks on prayer, principally quotations from quaint hymns, and, for the rest—silence! It was good to be there all the same, and when a Friend put on his hat at the end of an hour we all did the same, and dispersed with the peace of God in our hearts.

A Sunday evening at the Congregational church comes next. A large congregation, hearty and musical singing; prayers to the Father, free from dogma; and a sermon devoted entirely to the financial condition of the church, and to the advocacy of what is known as the "Envelope Offertory System": £700 a year needed, £600 actually raised! Something must be done! Anyway, it was manly and straightforward, and put clearly the duty of maintaining religious work and worship. The preacher quoted the enormous sums spent over the five most popular games, contrasting them with the total raised for religious purposes!

My attention was much broken by what is a great evil in many congregations, in-

cluding even my own! Two or three giddy-headed young folks, whispering, telegraphing, smiling, &c., just in front of me, made listening to the service a difficulty. Only two or three out of a large muster, but how much harm they may do!

Lastly, an evening at the Methodist church, where another preacher ignored every scrap of traditional orthodoxy; denied that death was a curse from God; gave a bright, cheerful optimistic view of life; hinted evolution, proclaimed progress, and proved it by his whole spirit and tone. The world moves!

H. W. HAWKES.

#### HISTORY OF ENGLAND UNDER HENRY IV.\*

THIS is the concluding volume of a work which has occupied the leisure of one of H.M.'s Inspectors of Schools during the last twenty-five years. The entire work is a monument of patient and enthusiastic research. Previous volumes were noticed in *THE INQUIRER* as they appeared. The elaborate investigations and extraordinary minuteness which characterised them are in evidence here also. Future historians will bless Mr. Wylie for the mass of materials he has accumulated and digested with references always conscientiously given, and a most admirable index of more than 200 pp. Our author disdains fine writing and "purple patches." Curiously enough at the end of his task he finds himself somewhat baffled by the character of his hero. After describing the more or less genuine extant portraits of Henry IV. Mr. Wylie says:—"And if this is all our really authentic knowledge of King Henry's face, we fare but little better when we seek to reproduce his character. It would, of course, be possible by the aid of rhetoric and imagination to construct a neatly balanced paragraph of antithetic phrases, such as would have been expected by every reader of history a century or two ago; but if we look for a genuine estimate of him as he appeared to his contemporaries, we are soon gravelled for lack of matter."

We heartily congratulate Mr. Wylie on the completion of this *magnum opus*, and doubt not that he will soon find some other congenial historical theme for the exercise of his abilities, which, both natural and trained, have been proved to be of such high order.

#### OBITUARY.

##### MRS. EMMA GREEN.

THE New Gravel Pit Church, Hackney, has sustained a loss by the death of an old and devoted member, Mrs. Emma Green, widow of the late Mr. Charles Green, the well-known printer, of the Strand, who was a man of light and leading in the Hackney Church and in the municipal government of Hackney. Mrs. Green came of an old Unitarian family, whose association with the Hackney congregation dated to a distant period in its past history. She had been connected with it from her earliest years, and, except when absent from the district, had occupied her seat with unflinching regularity. Her

\* "History of England under Henry IV." Vol. IV. By James H. Wylie, M.A. Longmans and Co.



interest in the church never abated, and its welfare had a warm place in her heart. She gave to it and its allied institutions liberal support, and in recent years contributed handsome special donations to its funds. For some two years or more her health had been growing feebler, but, except at times of unusual weakness, she had not failed to be present at the Sunday morning service, her last attendance being on Sunday, April 24. In the afternoon of the following Tuesday she was seized with an attack of apoplexy, and never regained consciousness. She remained in a state of painlessness and quiet until Monday morning last, May 2, when, at an early hour, she passed peacefully away, in her seventieth year—the last member of her father's family. The funeral service will take place to-day (Saturday), the interment being in the burial ground attached to the New Gravel Pit Church.

### THE CHILDREN'S COLUMN.

THIS morning I was standing at the window, looking at an apple-tree just showing its red buds. It is an old tree, with stiff, awkward branches, but just now the clusters of rosy buds and green leaves cover these so thickly that it is all beautiful. And I thought of all the springs—one after the other—that this apple-tree had been putting out its buds, ever since it was a tiny tree a few feet high. Sometimes they grew into apples, and the branches bent down with their weight. Sometimes they did not. But the tree went on blossoming year after year.

Then I thought of some of the springs I remembered particularly. There was one spring I was in a country full of orchards. The long valley was full of them. The hills sloping up on either side of the valley were covered with them, and they were all in blossom at once. The sky was blue overhead, and for miles around the world was all pink and white. There was nothing but blossoms. It was like fairy-land.

Then I went back still further to the first spring I really remember, when I was a little girl running up and down the garden walks, pulling down the branches within my reach that I might smell the new white blossoms. And the gardener said, "Don't you wish, miss, they were all cherries?" But I didn't wish it, in the least. I felt nothing could be so pretty as the cherry-tree in bloom.

So the apple-tree in front of the window woke up in my mind the thought of all the years—one after another—it had faithfully come into blossom; and also the thought of all the other apple-trees in other places, in different parts of the world that I had seen blossom. And these, again, brought to me the thought of all those I had *not* seen, but which I knew had blossomed for other people to see. And then behind these was the thought of the apple-trees that grew and blossomed long before any that are now growing; and the trees that grew before those, till a faint idea of the untold loveliness that God brings out of this earth fresh every spring began to come to me; and the one apple-tree became a thousand thousand, spreading over the whole world now, and reaching back and back farther than one could think.

Now this is one way in which the world may grow richer and fuller to us as we grow older. As we go on seeing and feeling and thinking, these long chains of remembered things form in our memories, and a new sight or sound not only gives us pleasure in itself, but it wakes up the sense of these past beautiful things, which lay somewhere out of sight in our minds, and they all come back fresh and delightful. Instead of only enjoying the one thing before us, we enjoy that, and all these others along with it.

But sometimes we do not feel in this way. Instead of feeling, when a beautiful thing comes over and over again, a new gladness, we get used to it, pay no attention to it, or even are tired of it. I suppose the man must have felt so who said he was tired of always seeing the Spring green. He wished it would be red for once.

Perhaps there is nothing more beautiful than a river always flowing, flowing between its green banks through trees and meadows, onward to the sea. The water goes, but the river is always there. There was a man once who had a beautiful mansion on the bank of one of the most beautiful rivers in the world. People used to come from London, and elsewhere, and say how lovely it was. But he used to say he did not see anything in it. It was just water flowing.

The other day I was reading a book you all know—"Robinson Crusoe." One day he found near his hut some stalks of millet and corn growing. He had not sown any, he had not found any growing elsewhere on his island, and his first thought was that God had made them grow on purpose for him, that they came by what is called a miracle. He had led, you remember, a hard wild kind of life, not thinking about God; but now he felt so glad and grateful. But after a while it occurred to him that the seeds might have somehow come with other things he had brought from the ship; that they had grown naturally, just as corn and millet grow all over the world. Then it seemed quite common-place to him, and he did not think of God as having made them grow any more.

The Duke of Queensberry in his mansion, and Robinson Crusoe in his hut, left off enjoying, left off wondering as soon as they were used to what they saw, as soon as they knew it was always going on. And that way of taking things makes the world grow tame and poor and dull as we grow older.

Nobody would want the world to grow poor and dull to him if he thought about it. Everyone would like it to grow brighter and fuller. Well, then, we must open our eyes to see the beautiful things, to enjoy them as they pass. We mustn't let them slip by without noticing them.

A lady said to a pedlar one day, "I dare say it isn't always pleasant to go about the country as you do, in winter, but you must enjoy it in summer when it is so beautiful." "Oh," said the pedlar, "when I am on business how can I bother about the beautiful?"

Think of that, "bothering about the beautiful!" As if to see and feel what is beautiful would not sweeten all work, and soften all worry, and refresh all weariness! As if it took any time, or cost any trouble beyond opening our eyes and hearts to take it in!

And then nobody would ever think—if he thought at all about it—that it was a great thing to have one apple-tree blossom once, but that it was a small thing to have an orchard blossom year after year; a small thing to have a world of orchards that blossomed for ages of springs. No one would think—if he thought about it at all—that it was a wonderful thing for God to cause a few stalks of grain to grow to feed one man, and an insignificant thing for Him to cause thousands and millions of acres to wave with golden corn year after year to feed the whole race of man, so that there is enough for us all. No one, I say, could for a moment think that, if he thought at all. Yet by *not* thinking about it we may come to feel thus: instead of feeling a larger gladness in seeing God working in His large, constant, bountiful way, always near, always acting, always loving, by not thinking we may miss seeing Him altogether, and have no joy in His work and no happy sense of His presence.

A long time ago I read a story of a little boy who lived at Oxford. He was one of a very large family, and a very poor family, hardly ever having enough to eat, and too little to work. One day, wandering past one of the colleges, he saw through the opened gate a wonderful sight: a bed of golden yellow flowers—winter aconite, I think—lying on the brown mould. He had never seen anything so lovely. It was like looking into Paradise. He came again and again, but the gate was shut, and he could not even peep through the keyhole. His great joy was lost. Then he went to the mound of refuse that the gardeners had brought outside the garden, and began turning it over and over with his hands to see if by any chance he could find some bit of root or bulb that had been thrown away. And at last he found something—a little pale crocus with the bud just formed—that had been thrown on the rubbish heap. He took it home tenderly, and tried to find a place for it in the hard, coarse garden plot at home. He brought some fine earth from a neighbouring mole-hill, he fenced it in, he watched and sheltered it from the bleak winds and cold nights. And at last one sunny, still Sunday morning his crocus opened its golden cup like light and fire from heaven dropped down on the dull earth. He called the family—the neighbours—to see his flower and share his rapture. But to the others it was only a yellow crocus. Some laughed at him, and one old man said, in pity, "God bless the poor boy!"

But which was really most to be pitied, the boy who found such joy in his crocus, or those who couldn't see anything to enjoy in it?

Let us try, at least, to be like that boy. I mean, let us try to see and to feel all that is lovely in the world around us; and the more of it we find, and the more certain and constant it is, the more let our joy and wonder grow. C. A. F.

LET the child take his vow with a glad voice; if you drive him prematurely to the confessional you make him false. . . . It is, I am persuaded, a fatal thing when we men and women, who make all the catechisms, and shape all the doctrines, and invent all the language of Christian faith, force our adult religion, with its meditative depth, upon the heart of childhood, not yet capacious enough to take it in.—James Martineau.



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## LESSONS FROM METHODISM.

AN interesting series of Essays has recently appeared in the *Methodist Times* on the subject of "The Leakage of Methodism and how to stop it." Three prizes, amounting together to £100, were offered last year for the best essays on this subject, and of the 150 which were sent in, the six which were best in the opinion of the judges, have been published, together with a considerable amount of subsequent correspondence. We are told that the consensus of opinion was very remarkable, and that all the criticisms and suggestions of any importance in the whole body of essays were to be found in the selected six.

The number of members in the Wesleyan Methodist Church in Great Britain at the beginning of 1897 was 435,420, and the leakage during the year was returned as 34,543, or 7·9 per cent., which was less than in any previous year since 1880, the highest percentage of loss having been 10·6 in 1883. The total leakage in the last seventeen years amounted to 645,853, but nevertheless there has been a total increase in the membership of the Church of 62,281. This, however, it is pointed out, is not an increase proportionate to the growing population of the country. It is interesting to note that the leakage has been greatest in the Metropolitan district, while in rural and other urban districts it is about equal.

Such figures naturally give rise to serious questioning as to the causes of the loss and how it may be obviated. Some of the suggested causes are such as affect all religious bodies, others are due to the peculiar constitution of Methodism. Prevalent worldliness and unbelief, "the Spirit of the Age," the

craze for amusement, spiritual declension, the attractions of a State church and society, are causes which may be said to affect all Nonconformist bodies. It appears that the largest percentage of loss has followed the years of most active revival, when the largest number of "converts" were gathered in, and this result, due to the method of religious appeal and the instability of human nature, is emphasised by the writer of the second prize essay:—

Many come into our numbers rather as the result of emotional disturbance than deep-seated conviction. In the graphic language of Christ Himself they "have no deepness of earth," "they have no root in themselves." The strong fibres of faith do not penetrate down to those great essential qualities and faculties in which manhood consists, and which must be penetrated if religion is not to wander about in a thin surface layer of feeling, but to be firm and fruitful, to be a matter of reason, conscience, and will. The thin layer is soon exhausted. When the first flush has passed away, when they find that godliness is not a matter of feeling, but of faith and principle, when the ever-vigilant enemy comes and tries them by every art and obstacle, and on every side, they become discouraged and wither away. And the stalks come into the column "ceased to be members."

Another cause of the leakage is found in the prevalence of laxer doctrine on certain points of the old creed. Eternal punishment and the lurid flames of hell are no longer as prominent in the Methodist appeal as formerly. But while we must be unfeignedly thankful that men are no longer driven into the Church with the old vehemence, and held there by terror, we can feel the justice of the complaint that the preaching of the lovingkindness of God may be too feeble, accepted merely as a relief from intolerable doctrine, without the over-mastering force of positive conviction, and, further, that revolt from the old doctrine may lead to an insufficient hold upon the sterner facts of moral retribution, which no effective preacher of the love of God may forget.

Of the causes due to the peculiar constitution of Methodism one of the chief is found in the itinerant system, and a strong plea is made for longer terms of ministry, as also for greater faithfulness in pastoral visitation. "After the truth of God itself one of the most valuable things in any church is the cumulative influence of consecrated character." The power of this personal influence is largely sacrificed when every three years ministers are moved to fresh posts of duty.

But what is thus lost by the itineracy of ministers is largely secured by that other institution of Methodism, the class-meeting, when it is true to its ideal. Every recognised member of the Methodist Church belongs to a class, and is enrolled on the leader's list; in fact, meeting in class constitutes membership in the Church, and this is how the numbers are reckoned. And the class leader, through the weekly meetings for religious fellowship, and through constant visitation, has opportunities of influence uninterrupted by

that system which frequently removes the ministers.

A large part of the attention of the prize essays is naturally devoted to the class-meeting and the class leader. Much of the leakage so greatly deplored arises when members remove from one town to another, and are not duly transferred to a class in one of the churches within reach of their new home. This may happen through neglect of ministers or class leaders to show a proper interest or exercise the necessary watchfulness, or it may be due to the indifference of members, or to a definite purpose, which uses this occasion to join some other church. For there are objections on the part of many to thus meeting in class. It is complained that the institution has become stereotyped, that the leaders are often inefficient, that there is no religious vitality in the meetings. And one very serious plea is made on behalf of those whose spiritual sensibility shrinks from the constant religious expression expected in the class-meeting. There are said to be many regular communicants in Methodist Churches, who, because they do not meet in class, have no status as members of the Church. It is urged that these should be recognised, and might be under the direct care of the minister in place of the class leader. But while it is recognised that there may be such exceptions, and that there is much need of reform in present methods and in the *personnel* of the leaders, there is a general consensus of opinion that the class-meeting must be maintained as the distinctive feature and one of the chief sources of the strength of Methodism. What is needed is not a new method, but a truer spirit; it is to this that in every such discussion the wisest counsellors return.

We may learn much from the sympathetic study of other religious bodies, and we must be grateful to everyone who, with the frankness and earnestness displayed in these essays, will grapple with the problems which, in different forms, affect us all alike. But the chief lesson, after all, is that *life* must create its own methods, and furnish the motive power, the spirit, without which the most perfect organisation is not of the slightest worth.

THE greatest service ever done us is that which helps us toward complete self-possession,—toward health of heart and soundness of spirit, or sweet reasonableness. We get that kind of help from mere contact with some people,—from the sight of their faces, the sound of their voices. Virtue goes out of them,—a contagious sanity and vigour which makes us ashamed to whimper and complain. You have surely met a few men and women who inspired you,—filled you with a new sense of divine realities, as if there might be no end of good in this universe, and as if the very sky were like a benignant face. —Charles G. Ames.



## LITERATURE.

## MR. FRIPP'S PAMPHLET.—II.\*

IN the first article of this review, in last week's *INQUIRER*, there is, in the third line, a bad misprint. I did not deprecate the treatment of the issues raised as a "paltry" question, but as a "party" question; and I did so on account of the assumption in Mr. Gow's letter that we were divided into two "sides" or "parties," a sectarian and an unsectarian—an assumption, as it seems to me, quite contrary to fact.

I now proceed to deal with the further contentions advanced by Mr. Fripp summarised for convenience of reference, I hope not unfairly, in last week's portion of this review.

(3.) Mr. Fripp's third point is that it is our imperative duty to liberate our churches from the sectarianising influence of the British and Foreign Unitarian Association and from that of individual ministers or laymen of a sectarian turn, and to reaffirm their catholicity and freedom.

I have tried to show that the sectarianising influence of the Unitarian Association is a bugbear of Mr. Fripp's own imagination, and that it sedulously throws its influence on the side of the freedom and catholicity which he and I desire. But I am, of course, entirely at one with him that so far as any sectarianising influence exists, whether official or individual, we ought to contend against it; only I am for contending against it by friendly conference and persuasion rather than by hard words, which are only calculated to stiffen opposition. With regard to the re-affirmation of the catholicity and freedom of our churches, I believe that most of us are continually affirming and re-affirming that glorious position; and I would join with him in urging this duty on our ministry, our Sunday-school teachers, and the parents of our young people. The history of our churches, from the ejection of the 2,000 to the upgrowth of the large religion of to-day, ought to be familiar to all our congregations. There is, as Mr. Fripp says, room for a manual devoted to the telling of the story and the exposition of the principle. Meanwhile, there are several publications of the Unitarian Association at hand which clearly, if only in brief, state both the principle and the history.

(4.) Mr. Fripp rests his call to this liberation of the churches on the doctrine or principle that religion is before doctrine, and is independent of Unitarian or any other theological opinions. He explains that he means that religion is before theology "in the due order of importance, not of logic or time." So far as I understand his meaning, I entirely agree with him. He states an abstract truth of the greatest moment—a truth which should always be retained in the mind in estimating religious men and movements. But when he goes on

(5.) to maintain that the doctrine or principle that religion is before doctrine ought itself to be recognised as the true basis of our churches, I have some

difficulty in following him. It seems to me that it is a sublime theme to expound in sermon or lecture, and that its realisation would go far to undermine the bigotry and sectarianism which mar the Christian churches. But when it is laid down as an article or creed, subscription to which is to be made a condition of church membership, then I think that there are the same objections to it as there would be to the unpersonality of God, or to the unmixed humanity of Christ as basal dogmas of a church.

Moreover, there is great danger of its being understood to mean—and Mr. Fripp sometimes writes as if he himself understood it so—that religion can exist and be strong and healthy *without* doctrine; that the emotion of religion, its loyalty, its love, its passion, is to be kept alive without *any* form of thought; whereas God has so made us that the heart and the brain work in perpetual interdependence. Thought untinted by emotion becomes hard and dry. Emotion unchecked by thought becomes erratic and grotesque. For religion's own sake it is of primary importance that the intellectual study of truth should never be long in abeyance; and since the college class-room is unattainable by the rank and file of our people, the pulpit must supply, as best it may, help and stimulus and guidance in thinking as well as in praying and in living. The result, it is true, must inevitably be that some to whom the type of thought prevalent in a particular pulpit at a particular time is uncongenial, will turn away. But the abstention of our ministry from offering any guidance to the mind on the highest themes would turn away from our doors at least as many. And in any case the divorce of religion from thought would be far too high a price to pay for an apparent comprehensiveness based on the holding back of intellectual convictions. Unsectarianism does not consist in an attempt to realise religion without doctrine, but in the concession of liberty to express whatever doctrine is sincerely held. And catholicity consists in the perfection of our sympathy with those who hold doctrines other than our own.

(6.) Coming to the practical issue of Mr. Fripp's contention and his positive proposals, we have to consider whether it is desirable to form a new and representative Association of our churches. Mr. Fripp earnestly urges such a course, and would base the Association on the doctrine or principle that religion is before doctrine. He would, however, bar out of his association all churches with doctrinal trust-deeds. He would even, it would seem, subject those churches which have open trusts to an inquisition as to whether they were "true to that principle" before he would admit them. This, of course, will never do. If we are to have a new Free Church Assembly it must be FREE. It must attract men and churches to its principle of comprehension by the intrinsic excellence of that principle. It must not begin with exclusion, excommunication, and inquisition. Mr. Fripp, it seems to me, has yet to learn the meaning of "unsectarianism," of "catholicity," of "freedom." If we form a new Assembly of the churches, let it be open to any church in the land to join it. Let them exclude themselves; let not us exclude them. Mr. Fripp will find, if he proceeds on these broad lines, that the

only folk catholic enough to enter into this open communion will be those Unitarians whom he arraigns of sectarian bigotry.

Whether it will be well to organise an Assembly on these lines is matter not for a Reviewer, but for earnest consultation among all sections of our people. The dread of interference with congregational autonomy must be allayed. The powers of the new Assembly must be defined. It may be that the resolution to be submitted by the Rev. S. A. Steinthal to a special meeting of the Triennial Conference on Whit-Tuesday next, offers a safe and practicable first step in this direction. We ought all to enter that meeting with open minds, and I, at any rate, am not disposed to commit myself beforehand. But if Mr. Fripp will only remove the restrictive and exclusive elements from the constitution of his proposed representative Assembly, he will at least have presented to us a noble catholic ideal, fitted to fire the imagination, and worthy to be weighed and considered, and, if approved, to be toiled for strenuously.

(7.) Lastly, Mr. Fripp urges that the collection and disbursement of funds in aid of our churches ought to be taken out of the hands of the Unitarian Association and transferred to this new body. That also is matter for thoughtful consideration and amicable conference. On the one hand there would be a certain logical propriety in such an arrangement. On the other hand it may be that the very fact that the Unitarian Association is *not* a representative body, and has no lawful jurisdiction over the churches is a certain safeguard against undue interference or any effort to obtain control. But, however that be, such a transference cannot hurriedly be made. To approach with threats a body of men who have freely and generously given of their time and means for one common cause would be the height of ingratitude and folly too. The new body must win the confidence of our public before it can ask to be made its almoner. And in the meantime whoever so speaks or acts as to split us into "sides" and "parties" will do an ill turn to the cause of catholicity.

It has been impossible to review Mr. Fripp's pamphlet without strong and detailed expressions of dissent from much that he has written. I have desired to do equal justice to two "tendencies" which do not seem to me "opposing," but rather complementary and interdependent—the love of freedom on the one hand, on the other attachment to great truths which have been won through freedom. But I cannot close this review without a fervent expression of admiration for Mr. Fripp's glowing pleas for the raising and spiritualising of our religious life and the prophetic passion with which he calls us to the help of the weak, the uplifting of the down-fallen, the succour of the sinning, the realisation of the Brotherhood of Man.

R. A. ARMSTRONG.

## TRADES UNIONS AS THEY ARE NOW.\*

HAVING completed their excellent history of Trades Unionism, Mr. and Mrs. Sydney Webb now give us an equally interesting

\* "Industrial Democracy." By Sydney and Beatrice Webb. London: Longmans. 1897. Two vols. 25s. net.

\* "Two Opposing Tendencies: A Consideration of the Disintegrating Influences at Work in our Free Churches, and a plea for Reconstruction." By the Rev. Edgar I. Fripp, B.A. Belfast: J. Shone, Lombard-street. 1898. Threepence.



and valuable study of Trades Unions in their present condition. Employers of labour will here find much useful information which will help them to understand what are the points to which Trade Unionists attach most importance, and how powerful Unions may be handled with the tact and consideration which obviate needless bitterness in matters of dispute. To the political student the book will be of great interest as exhibiting the actual way in which Trade Unionists have sought to solve the problem of combining democratic government with efficient administration.

Though the book is not a history, its authors have a firm grasp of the historical method of dealing with social questions, and their work is an admirable example of its application. Trades Unions have but little power of enforcing obedience upon their own members, hence their first object was to secure assent, if possible unanimous, to their decisions. Accordingly they began with the simplest form of democracy—government by public meeting of all the members; every man being as good as his neighbour; chairman, secretary, committee, generally serving in rotation, without any permanent differentiation of function. So primitive an organisation was quite incompetent to wage any industrial war; and a strike, consequently, saw dictatorships and emergency committees; while the gradual extension of a union over a wider and wider area, till ultimately the whole Kingdom was embraced, rendered the further development of government indispensable.

The first and cheapest expedient tried was the rule of a governing branch. The local Union in some town where it was strong, or in a series of towns taken in turn, was chosen or allowed to manage the affairs of the whole Union. Meetings of delegates would be summoned to decide important questions. But these delegates would not come as plenipotentiaries. They would probably receive definite instructions before starting, and any decision would be referred back to be voted on by every member in his own local branch before action would be finally taken. In much the same way the United Kingdom of Great Britain and Ireland is the governing branch of the British Empire; and we are living in the age which is slowly feeling its way towards a higher form of Imperial organisation. In one or two instances, Trades Unions have developed very perfect forms of really representative control and most efficient administration, and the study of the whole process, with its questions of the limits of centralisation and the comparative advantages of federation or amalgamation, is of highest value to sociology.

Experience does not favour the use of the Referendum, with its correlative the Initiative, or right of referring a question to the popular vote. It seldom promotes wise or needful change, and practically serves no other purpose than to give the sanction of a plebiscite to the proposals of the permanent officials. It does not solve the problem how to maintain a real democratic control over the official bureaucracy. The general secretary of a large Trades Union, with its hundreds of branches in all parts of the country, and its thousands of members whose time and strength are mainly absorbed in working at their trade, not only becomes a very important official,

but an official necessarily occupied in a wholly different way from the men who appoint him. This is true of every man who is taken from manual labour and employed wholly in the office of the Union, which, it must be remembered, is generally a large benefit society dealing with pay during sickness or at death, as well as with rates of wages and conditions of work over a wide area. An army of experts have to be specialised to deal with such questions, and this very act takes them out of close touch with their employers in a way that does not happen when these employers themselves belong to the middle-classes of society.

Only a few Unions have as yet met the difficulty in a manner that is likely to afford permanent satisfaction. The Boilermakers have greatly prospered, partly because of the enormous extension of iron shipbuilding, partly because they have had a splendid general secretary in Mr. Robert Knight, and the best thing they could do was to let him have his own way. They have, however, just introduced important constitutional changes, coming into effect in 1897, the results of which cannot yet be seen. The Amalgamated Engineers have not had a good constitution, and to this may be in some measure due the troubles which led to the recent strike and lock-out.

But the Miners' Federation is a first-rate example of a working man's parliament, and the organisation of the whole industry, with its reservation of home-rule on certain questions to local associations, and its election of real representatives with full powers to deal with other questions, forms a most instructive study. Still more instructive is the association which the Cotton Operatives, taking full advantage of the concentration of their industry round Manchester, have been able to establish. They have an extremely able, well-trained executive, fully under democratic control and in close sympathetic touch with the entire body of members.

For details our readers must go to the book itself, but perhaps the most interesting point in the whole of the first part, to which the present notice is confined, is its indication of the evolution of the professional representative who has been called into existence to control the permanent official. We are accustomed to look forward with some dread to the advent of the professional politician, and to imagine that he must necessarily be self-seeking and corrupt. This is by no means necessary. He will have to seek the interests of his constituents, and to keep in close touch with them in order that he may understand their needs and learn to express their inarticulate wants. He will be expected to carefully study their needs and give the advice of a trained specialist as to their satisfaction. He will have to spend much time attending meetings of his constituents, not so much to make speeches to them as to hear what they have to say to him. When they think he understands them and trust him they will be very ready to follow his counsel, but the final decision of any important policy will rest with themselves. On the other hand, he will not be expected to resign his seat if he fails to carry his point with them, provided he votes as they wish. Like a lawyer who advises his client, but ultimately takes such action as the client determines, so the professional

politician will be listened to as an expert on the questions he has deeply studied, but the final responsibility of the decision will rest with his constituents, and there will be nothing dishonourable in his voting for a policy against which he has freely argued among his own supporters. Here will be considerable change on our present state of feeling, but nothing that we need regard as alarming or discreditable. Our authors say "we may in the future leave behind the member to whom wealth, position, or notoriety secures, almost by accident, a seat in Parliament, in which he can, in such intervals as his business or pleasure may leave him, decide what he thinks best for the nation. In his stead we may watch appearing in increasing numbers the professional representative—a man selected for natural aptitude, deliberately trained for his new work as a special vocation, devoting his whole time to the discharge of his manifold duties, and actively maintaining an intimate and reciprocal intellectual relationship with his constituency."

There are many other details in the chapters headed "The Unit of Government" and "Inter-union Relations" which deserve careful perusal as showing how the great majority of the British electorate, the bulk of the people of England, deal with questions when they can handle them in their own way. One striking change that the spread of Trades Unionism has produced is the predominance of the interests of the trade over the interests of the locality. Complete mobility of labour is secured. The centralisation of finance is essential to centralisation of management and success in any industrial struggle; but no less valuable is close local superintendence of the distribution of "sick pay" and similar functions of a benefit society. We learn from a footnote that our authors are divided on the question "of granting Home Rule to Ireland, and are, therefore, protected against bias in drawing political inferences from Trade Union experience in this direction." Indeed, so far as this experience points to any conclusion, it is in favour of some extremely complicated system, admitting amalgamation with full representative powers up to the point where all essential interests coincide, and workers could take one another's places, after which further organisation can be safely effected only on the lines of federation, in which each constituent body retains in greater or less degree its own independence, finally ending in a Concert of Powers which does nothing till it is unanimous. Here is indeed much food for thought for the political student.

H. SHAEN SOLLY.

#### SOCIAL FACTS AND FORCES.\*

In this interesting little volume, Mr. Washington Gladden deals with certain developments of our modern civilisation—the Factory, the Labour Union, Corporations, Railways, the City and the Church—not from the standpoint of the economist, but rather from that of the religious thinker and the moralist.

He recognises these great industrial systems as facts which have come to stay, and then reckons up the value of them as

\* "Social Facts and Forces." By Washington Gladden. G. P. Putnam's Sons, New York and London. 3s. 6d.



forces which have changed our moral and social conditions for good and ill.

The first fact thus dealt with is that of the Factory system as against the home industries of the past centuries; the plan of association and combination in production, instead of the individual and domestic method of manufacture of our forefathers. Living among these changes, it is only when thus brought under our notice that we realise the difference made during this century in the relation of capital and labour. As Mr. Gladden points out, the working man of the past was to some extent a capitalist; he owned his tools, his chisel, saw, or hand-loom, as the case might be, and if a market failed him in one quarter, he might still remain a producer, and had the chance of finding some other way of disposing of his goods. Under the factory system, when works close, as a rule he stands alone, without tools; and as he can no longer be a producer, must find a market for his labour, and is thus practically at the mercy of the capitalist. That labour unions should be the inevitable outcome of such a state of affairs, is only too evident, since without such protection capital would have become a tyrant, relentless as its own machinery.

In dealing with the congestion of population, caused by our present methods of production, Mr. Gladden fully acknowledges the mental and moral advantages which may accrue from the contact of mind with mind, and from the competition among working people to attain a certain measure of refinement and culture in their homes; but he also points out the grave dangers which threaten us, partly through the massing of the lowest stratum of society, which means little more than the herding together of wild animals; and partly through the employment of married women and young children. That the tremendous increase of female labour has reduced the inclination to work on the part of the male population is as apparent as that it is an evil which is gradually undermining the true social relationships in both England and America; and it is a question which will have to be dealt with by the women themselves, as with them to a great extent lies the remedy. With the still more important question of child-labour the remedy can only lie ultimately with the State, aided to some extent by the family conscience; and that in this matter America is behind England we gather from the fact that in the past ten years child labour has increased 58 per cent., and that Mr. Gladden urges as a deterrent compulsory education, thoroughly enforced—a fact already recognised in our own country.

Of the corporation as a force for good, the author seems somewhat doubtful; and by corporation he means any body of individuals gathered together to act as one man, either in municipal, industrial, religious, or private affairs. In such capacity of action the corporate body has no soul, no conscience. As Coke declares, "A corporation is invisible, immortal, has no soul, neither is it subject to the imbecilities or death of the natural body"; and as Mr. Gladden points out, it is only when some of the individuals who compose this impersonal entity are governed by some higher standard than the whole that the corporation can be turned into a force for good.

In like manner, by municipalisation of the working class homes, the city may

become the guardian of the health and moral sanity of the people; and by wash-houses, baths, parks, museums, libraries, &c., be the assistant to habits of cleanliness, and the education of its community; while to the Church must fall the task of keeping alive the bond of true brotherhood, and the training of the conscience in the delicate moral differences, which go to make up perfection in any and all of the relationships of life.

Thus, in his own lucid style, has Mr. Gladden called attention to some of the most vital questions of our time; but the real value of the book lies in the high moral tone diffused throughout its pages, and in the stress laid upon a necessary substratum of Christian ethics, as a motive power to all private and public action.

J. S. PATTINSON.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

### TWO OPPOSING TENDENCIES.

SIR.—This important argument has necessarily raised an historical question—the question of the theological liberality of Presbyterian founders of the Non-Subscribing Churches.

Mr. Hargrove and some others appear to doubt this liberality.

It is simply a question of historical evidence, and as such I should like, with your permission, to answer it as it applies to the churches in Ireland.

Much depends upon the limits of the term *Presbyterian founders*. How far are we to go back? Some fourteen churches in Ireland and twelve in England claim to have been founded before the Act of Uniformity. I do not suppose Mr. Fripp's statement is intended to apply to these founders (some of them probably rather shadowy) of the sixteenth and early part of the seventeenth centuries. What he refers to are the men who occupied our churches in the latter part of the seventeenth and the early part of the eighteenth centuries. And of the Catholicity of these men, in Ireland at least, we have abundant evidence. Of them it is absolutely true, to use Mr. Fripp's words, quoted by Mr. Hargrove, that "they stood apart from the Orthodox Churches because they refused to have imposed upon them, or to impose upon others, particular tenets as a condition of church membership." These words exactly describe the position of the first Irish Non-Subscribers.

Many of them were Trinitarians. It would be difficult to find satisfactory evidence of the Unitarianism of one of them, but they maintained that the Church was Christ's Church, and that no test or creed was binding upon her members which Christ had not declared. In a letter from the Presbytery of Antrim, written in 1726, a few days after the Presbytery had been severed from the Synod on account of Non-Subscription, this principle was thus exactly defined:

"Our Lord Jesus Christ, the only Head, King, and Lawgiver of his Church, hath by his invariable laws recorded in the New Testament perfectly and sufficiently determined all the conditions and terms which

the Christian Church, or any part of it, or any private member or members, or any officer or officers in it, considered either in his or their relation to particular churches, or congregations, or to the Catholic Church, or to ecclesiastical associations and assemblies, ought to comply with in order to their being qualified for, received into, and continued in external religious communion, whether ministerial or Christian, in the visible Church. All Christians who comply with Christ's terms have a right by the Gospel charter to be received into religious communion in all churches in which they are called to it. And no church, or set of uninspired men, whether met in synods, councils, or any other society, have any power from Christ to add any other terms of religious communion to those he hath settled in the Gospel. And whenever they presume to do so, all their decisions, laws, and canons, and all the penal sanctions annexed to them, are null and void in themselves, not only for want of a competent authority to enact them, but for their contrariety to some plain and important laws of the Gospel, wherein the blessed Head of the Church hath reserved to himself the peculiar power and prerogative of enacting and prescribing all necessary conditions and terms of our religious communion. And when Christians refuse compliance with such impositions, they are so far from being guilty of despising lawful authority that their pious zeal for the scriptural purity and catholic simplicity of religious communion ought to be commended, after the example of St. Paul, who in such a case would not give place by subjection, no, not for an hour, that the truth of the Gospel might be continued (Gal. ii. 5)."

It would, I think, be impossible for any *Christian Church* to make the entrance to its membership or ministry broader than this. Certainly such Presbyterian forefathers were not, to borrow Mr. Hargrove's description, "more dogmatic than the Church, more strict about conditions of membership and about admission to communion."

I am quite aware that this is not a complete answer to Mr. Hargrove's question, but I think it answers it so far as the Irish Non-Subscribing Churches are concerned.

CLEMENT E. PIKE.

Hollywood.

A TEDIOUS writer is not one who uses too many words, but one who uses many words to little purpose. Where the sense keeps pace with the words, though these be numerous, or drawn out into long periods, I am not tired with an author; but when his expression goes on while the sense stands still, I am out of patience with him.—*Bishop Hurd*.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."



## PROVINCIAL LETTER.

## NORTH AND EAST LANCASHIRE.

THOSE of your readers who also read *The New Kingdom* will find in the April number (p. 57) a map showing the area included under the above title. Looking at the map one would think that the district included would be better described as South and East Lancashire; for if a line be drawn east and west through Preston—i.e., through the middle of Lancashire—it will be seen that we have only four congregations north of that line—Lancaster, Padiham, Burnley, and Colne—while there are in the southern division no less than nineteen, making, with Preston, twenty-four in all. I observe that the map, for some unexplained reason, does not mention Heywood.

The twenty-four churches just mentioned are those which constitute the Association known as the North and East Lancashire Unitarian Mission; and it is of the work done within that district that I am to try and give your readers some general account. I may add that so far as I know, the boundaries of the district have never been defined. It has been held that Barrow is not included, though it is certainly in North Lancashire; and while Astley and Leigh belong to North and East Lancashire, Croft is included, I believe, in the Liverpool district, and is commonly held to be a sort of *protégé* of Warrington. The question of territorial boundary has only been determined in reference to particular cases when application has been made for help from the funds of the Mission. (May I, for convenience, use in this letter the term the Mission as a short title for the North and East Lancashire Unitarian Mission?)

Of the twenty-four churches under present consideration, some trace their history back to the seventeenth century, some are of very modern date. Chowbent, the oldest, was founded in 1645, while the present congregations at Leigh and Horwich were recognised as such by the Mission only ten years ago, on their application for help. Four neighbouring churches—Padiham, Todmorden, Newchurch, and Rawtenstall—arose within the years 1809–11, and thus are neither part of the old Presbyterian inheritance, nor the result of the Forward Movements of the last forty or fifty years.

I shall not attempt to pass in review the present condition and work of each several church, being warned by the experience of other provincial correspondents that outside criticism does not always commend itself to local knowledge as being wholly accurate. I would rather try and give a more general account of the work done in the district as a whole, in which each church has a greater or smaller share. It does not need to be pointed out that amongst twenty-four churches there must be some difference in point of number of members, financial resources and other such elements of visible prosperity. That is undoubtedly the case; but it by no means follows that a lack of the visible prosperity implies a lack of earnestness or a weakness of religious life. Some of the churches have a hard struggle for existence; but they would have come to an end long ago if it were not for the dogged perseverance and unquenchable hope of their leaders and workers. Round about Manchester our churches are numerous,

and can give each other much mutual support; but further north our friends have to endure an "isolation" which is by no means "splendid." If some of our churches are well attended and thriving, while others are not, I do not think the reason is to be found in the character and zeal of the several workers, but much more in the difference of outward circumstances. A church in a district from which the work, and therefore the population, is gradually departing, cannot be expected to be so strong as a church in a great centre of industry; but the small church does sometimes, as I know, do a splendid work in proportion to its opportunities.

It may be said of probably all the churches in this district (and no doubt in other districts also) that their strength is derived very largely from the Sunday-schools attached to them. I do not know of one of our churches which is without such a school; and though in some instances the union between congregation and school is less close than in others, it would probably be felt in all that the decline of the Sunday-school would be fatal to the church. It is here, chiefly, that the members of our churches find their opportunity of work. And a great deal of work is done in our Sunday-schools. A modern Sunday-school implies much more than the morning and afternoon teaching on the Sunday. Usually, one or more of several institutions, such as Band of Hope, Debating Society, and the like, are carried on; and a Lancashire Sunday-school would think itself badly off without tea-parties. It is sometimes said that the Sunday-school has become of late years only a sort of social club for its members. I would admit that, and say that the Sunday-school is no worse on that account. In the varied work of modern days, it affords more rather than less opportunity for that training of character which is the chief purpose of a Sunday-school. The direct teaching in the classes is not pushed aside, but is supplemented by the more varied work of a busy and active school, and I think that any attempt to gauge the strength or weakness of the religious life in our churches should take account of the Sunday-school work as an expression of practical religion. To say what amount of religious earnestness and zeal dwells in the minds of the worshippers in our churches is beyond my power; only my impression is that if it could be measured, it would be found to be not less but more than is sometimes thought. We are a reserved people in our Lancashire churches, and what we say does not always express all that we have in our hearts. Outsiders, who only see the surface, sometimes say that there is but little religious life amongst us, that we go in for bazaars and dramatic performances, and that when we have our annual sermons we care for nothing but to get a big collection. These things are on the surface, and only on the surface. I believe, and in some cases I know, that beneath the surface there is strong and sincere religious life, which becomes articulate more in work than in worship, but which nevertheless expresses itself in worship as well as in work. That, I believe, is true in general of the congregations at present under consideration, without noting details or possible exceptions. And that being so, I see no reason to be at all dissatisfied with the present condition of our churches in this district—that is, considering the matter practically.

No church, of course, realises its own ideal; there is room and need for them all to "grow in grace," else why do they exist? There is work for them all to do, more than they can do, and so it will be for a long time. But as things are, I believe it is true that our congregations in this district are, according to their opportunities, bravely and steadily doing a good work.

The question is often asked, "Why are there not churches in sympathy with us in all the chief towns and villages of the district?" Wigan and Blackburn have none, neither have Nelson or Fleetwood, to mention only these. Everyone must share in the wish that there might be Unitarian congregations (if I may dare to use the name) in many places where at present there are none. But mere wishing will not carry us very far. When it comes to a question of establishing a congregation, money is wanted in addition to local support. The Mission at present needs all its money for the existing claims upon it; and unless its income is largely increased, will not be able for some time to come to launch out upon large undertakings. I have had some share in founding the churches at Horwich and Leigh, and know what it has cost to put them in their present flourishing condition. Of course many churches have been founded for a smaller initial expenditure, and may be again. But, whichever way the matter be considered, the establishment of a new congregation is, first and last, a very costly affair, and can seldom be otherwise. It may interest your readers to know that attempts have in former years been made to start new congregations in the following places, with occasional temporary success:—Bacup, Blackburn, Clitheroe, Farnworth, Haslingden, Milnrow, Nelson and Wigan. And for some years there was a congregation at Darwen. Into the reasons why these attempts have not been successful it would not be proper for me now to enter. My only object is to point out that if our district is not dotted over with Unitarian congregations it is not for want of trying, and that the Mission Committee has always kept before its mind the hope and the desire to enlarge the scope of its work.

I do not know, sir, if this letter is the kind of thing that you want from a provincial correspondent, but I hope it may serve to strengthen a sympathetic rather than a critical interest in the work of our Lancashire churches, and still more in their energetic and devoted workers.

R. TRAVERS HERFORD.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Mr. W. Thornely, £3; Mr. Jeremy, £1 1s.; Mr. Frederick Nettlefold, £10; Mrs. Henry Rutt, £1 1s.; Mrs. Steer, £1 1s.; Miss Hibbert, £1 1s.; Mr. Robert Harris, £1 1s.; A Widow's Mite, 2s. 6d.; Mr. A. Lawrence, £1 1s.

WERE we wise, we should discern that the intellectual, the natural, and the moral world are three concentric spheres in God's world, and that is a robbery of God to cut off any one of them from Him, and give it up to the Prince of Darkness.—*Guesses at Truth.*



## CARTER-LANE CHAPEL.

SIR,—At the opening meeting of the new Blackfriars Mission in Stamford-street, the chairman, Sir E. Durning Lawrence, was misinformed as to the date when the chapel was built. The congregation was first formed under the ministry of the Rev. Matthew Sylvester, in Meeting House-yard, Blackfriars, in 1667, was moved to Carter-lane in 1734 and again to Islington in 1867.

It may interest some of your readers to have a list of the different ministers who have occupied the pulpit during the 231 years' existence of the congregation:—

Rev. Matthew Sylvester, Pastor, 1667 to 1708.  
 Rev. Richard Baxter, Assistant, 1687 to 1691.  
 Rev. Edward Calamy, D.D., Assistant, 1692 to 1696.  
 Rev. Samuel Wright, D.D., Pastor, 1708 to 1746.  
 Rev. Jeremiah Burroughs, Assistant, 1712 to 1718.  
 Rev. Thomas Newman, Assistant, 1718 to 1746; Pastor, 1746 to 1758.  
 Rev. Edward Pickard, Assistant, 1746 to 1758; Pastor, 1758 to 1778.  
 Rev. John Tailor, Assistant, 1758 to 1766.  
 Rev. Thomas Taylor, Assistant, 1767 to 1778; Pastor, 1778 to 1811.  
 Rev. John Fuller, Assistant, 1778 to 1783.  
 Rev. George Lewis, Assistant, 1785 to 1796.  
 Rev. George Watson, Assistant, 1797 to 1799.  
 Rev. Joseph Barrett, Assistant, 1804 to 1811; Pastor, 1811 to 1823.  
 Rev. Dr. Hoppus, Pastor, 1824 to 1825.  
 Rev. J. Scott Porter, Pastor, 1825 to 1831.  
 Rev. James Yates, Pastor, 1833 to 1834.  
 Rev. Joseph Hutton, LL.D., Pastor, 1834 to 1851.  
 Rev. Henry Solly, Pastor, 1852 to 1856.  
 Rev. Henry Ierson, M.A., Pastor, 1857 to 1874.  
 Rev. T. W. Freckleton, Pastor, 1875 to 1889.  
 Rev. R. W. Plater, Pastor, 1890 to 1897.  
 Rev. G. Dawes Hicks, M.A., Ph.D., Pastor, 1897.

JOSEPH T. PRESTON.

Finchley, May 1.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Carmarthen Presbyterian College.**—The Rev. Philemon Moore, B.A., has resigned his position as Professor of Hebrew and Biblical Literature in the Presbyterian College, Carmarthen, with the object of devoting himself once more to the work of the active ministry. The Presbyterian Board, understanding that this step was taken after careful consideration, felt that they had no alternative but to accept the resignation, which they did with the expression of much regret and cordial appreciation of the able and conscientious manner in which Professor Moore had discharged the important duties of his office during the last ten years, and with their best wishes for his future happiness and success in the wider ministry to which he proposed to devote his powers.

**Dover.**—The services on the occasion of the 255th anniversary of Adrian-street Church were conducted by the Rev. T. E. M. Edwards, on Sunday, May 1. Mr. Edwards preached on "The Testimony of Conscience" and "The Universality of Inspiration." On Monday, May 2, the anniversary tea was held, and was followed by a public meeting, presided over by Mr. G. Chitty (president of the Provincial Assembly). We much regretted the absence of the Rev. S. Fletcher Williams, who was to have spoken on "Our Social and Religious Unrest," but was unable to be with us owing to his being obliged to attend an important business meeting. Mr. G. Chitty, however, made an interesting speech on the subject on which Mr. Williams was to have spoken. The Rev. T. E. M. Edwards delivered a most inspiring and helpful

address on "Our Relation to the New Orthodoxy." The Rev. Melson Godfrey, of Deal, spoke of the fettering influence of the Articles on the clergy of the Church of England. Our pastor, the Rev. S. Burrows, urged the members and friends of the cause to continue their earnest labours to build up a truly free Church animated by the spirit of Christ. Mr. E. Chitty said that we should draw encouragement from the fact of the growing influence of our church in the town. Some sacred music and several solos were given during the evening. The proceedings closed with a hearty vote of thanks to Mr. Edwards.

**Lewes.**—On Sunday last a flower service was held in Westgate Chapel, which was most tastefully decorated with a profusion of garden and wild-flowers. The services were conducted by the Rev. S. Burrows, of Dover. During the services the children of the Sunday-school and congregation carried flowers in baskets and bunches to the Communion table, which were afterwards distributed between the Brighton Hospital and the Lewes Dispensary. Special hymns and anthems were sung. It was unanimously acknowledged that brighter and prettier services had never been held in the ancient chapel.

**Lewisham.**—Correspondents would greatly oblige by noting the name and address of our hon. sec., Mr. A. G. Warren, 39, Brownhill-road, Catford, S.E.

**London: Sunday School Society.**—The sixth annual choral competition took place on Saturday afternoon at Essex Hall, and was entirely successful. Nine schools sent choirs of eighteen or twenty members to compete for the banner, and each choir sang two pieces in turn before the adjudicator, Mr. E. Minshall, the first being a "test" piece to be sung by all, and the second being selected by the individual choirs at discretion. The schools competing were *Blackfriars* (Stamford-street), conductor, Miss Francis; *Essex Church*, Miss E. M. Lawrence; *Hackney*, Mr. F. D. Bowles; *Highgate*, Mr. W. Sedgfield; *Islington* (Unity), Miss S. Stroh-menger; *Kentish Town*, Miss E. M. Cooper; *Lime-house*, Rev. J. Toye; *Newington Green*, Miss M. E. Turner; *Stepney*, Mr. F. Merry. The members of the choirs were distinguished by scarves of different colours respectively, and the floor of the Hall presented an animated scene when the different contingents took their places. The singing was remarkably good, and each choir received well-merited applause from the audience, and the members of the other choirs. Tea was served in the Council Room in three relays to the scholars and visitors, and in the brief interval before the evening concert a miscellaneous entertainment of an attractive kind was provided for the children, under the direction of Mr. Cooper. At six the Hall was well filled, and after a few words from the President, the Rev. W. G. Tarrant, commending the culture of music as a gift from God, the award of the adjudicator was given. Mr. Minshall's introductory remarks contained some excellent advice to the competing choirs, whose efforts in general he highly praised. Ultimately he awarded the banner to the Highgate choir, the second place being taken by the choir from Essex Church. Amid loud applause the winners took their places on the platform, and repeated the piece of their own selection, Mendelssohn's "Lebe Wohl" (three-part), which was rendered admirably. Illuminated certificates were presented to the conductors of the first and second choirs, and it was announced that, by the kindness of the Treasurer, Mr. Ion Pritchard, each scholar in the competing choirs would receive a pretty card commemorative of the event. The united choirs then gave, under the conductorship of Mr. F. W. Turner, a series of choral selections, varied by solos by the Misses Toye, B. M. Cooper, and E. C. Turner, and a duet by the Misses Lawrence. Mr. Mackie proposed an "omnibus" vote of thanks, and a very hearty singing of the hymn "Love at Home" brought a most enjoyable meeting to a close.

**Mansfield.**—Visits to the Old Meeting House have been paid during April by the Rev. Henry Woods Perris and the Rev. H. Enfield Dowson, B.A., of Gee Cross. On April 24 Mr. Dowson preached the Sunday School Anniversary Sermons to good congregations, and his discourses were very much enjoyed. On Sunday morning last the minister, the Rev. H. S. Perris, M.A., preached on the American-Spanish War and its issues. The Rambling Club, in connection with the congregation and Sunday-school, begins the season on Saturday, May 7, by a visit to Hardwick Hall.

**Scotland: McQuaker Trust.**—The Rev. A. Lazenby has just completed a course of seven lectures in connection with the above Trust at Kirk-intilloch. Among the subjects dealt with were "What the World has thought of Christ," Professor Drummond's "Ascent of Man," and "The

Creed of Ian Maclaren." The Rev. A. M. Brown, B.D., Free St. Andrew's, and the Rev. Mr. Reyburn, Free St. David's, both gave replies in the form of Sunday evening lectures, Mr. Brown, taking for his subjects:—"Unitarian Fallacies," "The Trinity," "The Large Creed of Ian Maclaren and of John Calvin," &c. Mr. Lazenby replied on each lecture. Much interest was aroused, the attendance reaching up to 200. The three local newspapers gave good reports—one paper devoting six columns to what it called the "Unitarian Controversy."—*Oban.*—Mr. Lazenby delivered two lectures in this place: subjects, "The Ascent of Man" and "The Creed of Ian Maclaren." The audience numbered 115 and 120 respectively. The lecturer received a very attentive hearing. He was submitted afterwards to an hour's very warm "heckling," questions being put by a Theist, a Plymouth Brother, several Free Churchmen, and Congregationalists. Reports appeared in one of the local papers, and a correspondence has been started by the Rev. D. J. Martin, B.D. These are the first Unitarian lectures in Oban.

**Sheffield.**—A social gathering of members of the Unitarian congregations of Sheffield and the district was held on May 2, at the Channing Hall, under the presidency of Mr. Alderman Hunter. An address was given by the Rev. C. J. Street, of Bolton, on the "Unitarian" name. "It was," he said, "a kind of accident that the name had come to be attached to the fellowship, of the Free Churches. The name must not be introduced into any trust deed; that was a principle on which all were agreed. But freedom was only a means to an end. Much as he valued freedom, he valued truth more, and as Unitarians they had truth to declare concerning God and man's relations to Him." Mr. Street was followed by the Rev. A. Bennett, who declared his agreement with Mr. Frispp's pamphlet, and said that a Unitarian Forward Movement could not but have as its first aim to make men Unitarians, whereas the true object of such movements should be to make men Christians. Their object was not the enlightenment of the intellect, but the conversion of the soul. The Rev. J. E. Manning followed, and submitted that they were all agreed that in their churches religion must come first, and that they stood for the cultivation of religious life as much as any other churches in the kingdom. But they were separated from others in the fundamental matter of their doctrine of God, and he felt that the name "Unitarian" should be used to make known where they stood. At the same time there must be no dogmatic limitation of the future.

## TODMORDEN: WELCOME TO THE REV. A. W. FOX, M.A.

—Last Saturday evening a social gathering was held in the Todmorden Sunday-school to welcome the Rev. A. W. Fox on his settlement there as resident minister in succession to the Rev. E. Parry. There was a good attendance of friends, and an encouraging interest characterised the meeting. After tea the chair was taken by Mr. Richard Stevenson, and he was supported by Revs. S. A. Steinhil, J. Longden (Methodist), T. Leyland, J. Ruddle, E. Turland, R. C. Smith, C. Roper, A. Pearson, J. Taylor. Numerous apologies for non-attendance were read, some of them from ministers of other denominations in the town. The chairman gave Mr. Fox a cordial welcome on behalf of the congregation, and promised in their name to give him loyal and hearty support in the work which he had undertaken. Mr. Graham welcomed him on behalf of the Sunday-school, and spoke of the good feeling which had already sprung up towards the new minister. There was a great work to be done through the agency of the Sunday-school, and they were glad to welcome a minister with a Sunday-school reputation. The Rev. S. A. Steinhil delivered a delightful address, full of reminiscence and of sympathetic appeal on behalf of the newly-settled minister. He had preached in the old chapel when Mr. Taylor was minister, and had been intimately acquainted with all their other ministers. It gave him great pleasure to take part in the present welcome, as he had known Mr. Fox for many years, and respected his varied capacities and abilities; and he trusted the members of that church would do all they could to help him in his work, and to encourage and support him in all his efforts to develop the influences of both church and school. Congregations were sometimes very straightforward in their speech when they were dissatisfied with anything; but he hoped they would be equally prompt in giving expression to their appreciation when they were pleased with what was said and done. Encouragement was surprisingly helpful to a minister who could not always gauge the influence of his work. He hoped God's blessing would rest upon that union, and that for many years they would all join heartily together in doing God's work in Todmorden. The Revs. C. Roper, J. Longden, T. Leyland, A. W. Fox



and others, also spoke, and the proceedings were interspersed by some capital singing by members of the choir. The meeting was full of promise, and it augured well for a happy and prosperous ministry.

**Unitarian Association.**—The twenty-second annual meeting of this Association was held in the Central Hall, Rosemary-street, on May 2. The report was presented on behalf of the secretaries by the Rev. J. A. Kelly, and was of an encouraging nature. They had a balance of £70, as compared with an adverse balance of £20 in the previous year. The Rev. Alexander Gordon, replying to a vote of thanks for his services of Sunday in connection with the Association, said that some people were apt to think their special work was done because of the growing liberality in other quarters. But it was only those who occupied the true position of liberty who were secure in the fruits of such progress, and if they relaxed their efforts what happened in the latter part of last century might happen again. Then there had been a wide diffusion of theological liberality, not only there, but in parts of Scotland, and many thought the reign of Calvinism was at an end. But that advance died with the men who had made it, because the Westminster Confession of Faith was then, as now, nailed to the mast. While, therefore, they rejoiced unfeignedly in signs of growing liberality about them, they must steadily and undauntedly pursue their own modest work.

**Yorkshire Unitarian Sunday-School Union.**—Holbeck was the place chosen at which to hold the twenty-ninth Teachers' Conference under the auspices of the above Union. Though the weather was extremely inclement, and doubtless prevented many attending from other schools, still the number present was very encouraging. Tea opened the proceedings, after which the conference commenced with the singing of a hymn. The Rev. J. G. Slater (the president), of Pudsey, occupied the chair, he being supported by the Revs. E. Ceredig Jones, M.A., John McDowell, A. C. Fox, B.A., and a number of ladies and gentlemen engaged in Sunday-school work. After a few words of welcome and encouragement from the chairman, the Rev. E. Ceredig Jones read a paper on "The Personal Equation in the Art of Teaching." It was a most able, excellent, helpful, and encouraging paper, touching special points and difficulties with which teachers had more or less to contend, at the same time teeming with valuable suggestions well worth considering. An interesting discussion followed, being taken part in by the Revs. J. McDowell, A. C. Fox, Miss Brown, Miss Collins, and Messrs. Brook, Westman, F. Clayton (sec.), Holgate, A. C. Slater, &c. Excellent music by the choir interspersed the speeches.

In learning how to lighten our own burdens, we learn how we may best help others,—not by weakening pity that confirms their own cowardice, but by beckoning them out of self into larger interests, by leading them up to higher levels and wider outlooks, where they breathe a purer atmosphere, and dwell in clearer sunshine; in short, by inspiring them with trust, hope, and love.—*Charles G. Ames.*

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London: PHILIP GREEN, 5, Essex Street, Strand, W.C.

## OUR CALENDAR.

SUNDAY, MAY 8.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, Rev. F. K. FREESTON, 11 A.M. Annual Collection for London Domestic Mission, and 7 P.M., "Dr. Tuckerman and his Work in Boston."  
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.  
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.  
Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "Take no thought of the Morrow," and 7 P.M., "War."  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONG.  
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. C. POPE. Anniversary Services.  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., "The Application of the Golden Rule," and 7 P.M., Rev. H. RAWLINGS, M.A.  
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Richmond Free Church, Ormond-road, 11.15 A.M., 3 P.M., Services for Children, and 7 P.M., Rev. S. FARRINGTON.  
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.  
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.  
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.  
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.  
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.  
Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOULTON, Free Church Hall, Stanley-road, 11 A.M., Mr. W. J. PIDGEON, and 6.30 P.M., Mr. R. ROBINSON.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.  
CANTERBURY, Blackfriars, 11 A.M.  
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE, M.A., D.Sc.  
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FELLOWS, M.A.  
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 A.M., Rev. J. McDOWELL, and 6.30 P.M., Rev. J. J. WRIGHT.  
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. W. L. TUCKER, M.A.  
LIVERPOOL Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M.  
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.  
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.

MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M., Rev. W. R. SHANKS.  
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. ODGERS, M.A.  
PORTSMOUTH, General Baptist Chapel, St. Thomas street, 6.45 P.M., Mr. THOMAS BOND.  
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
RAMSGATE, Assembly Rooms, High street, 11 A.M. and 7 P.M., Mr. H. HOWE.  
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.  
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.  
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.  
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
SOUTH-PLACE, FINSBURY.—May 8th, at 11.15. LEWIS CAMPBELL, "The Tragedy of Macbeth."

**ETHICAL RELIGION SOCIETY,**  
STEINWAY HALL, PORTMAN-SQUARE, W.—May 8th, at 11.15. Dr. WASHINGTON SULLIVAN, "Inverted Anthropomorphism."

## DEATHS.

GREEN—On May 2, at Chatham-place, Hackney, Emma, widow of Charles Green, of Hackney, and 178, Strand, in her 70th year.

## HIGHGATE HILL UNITARIAN CHRISTIAN CHURCH.

The ANNUAL WEEK-NIGHT SERMON will be preached on TUESDAY EVENING, 10th inst., at 8.15, by the Rev. A. H. MONCUR SIME, Congregationalist minister.

A collection will be taken for the enlargement of the schoolroom, now in the hands of the builders. Donations can be sent to FRED. WITHALS, Esq., 55, Brunswick-place, City-road, London, E.C.

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Names to be sent to the Principal not later than June 15th.

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## NATIONAL CONFERENCE

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Kindred Congregations.

The attendance of the Minister and Delegates of each Congregation is invited to a SPECIAL MEETING, to be held at ESSEX HALL, on TUESDAY, May 31, at 3 p.m. The principal business at this meeting will be the consideration of the following Resolution, which was proposed at the Sheffield Conference by the Rev. S. A. Steinthal, and which the Committee recommend the Conference to adopt:—

"That the Council of the Triennial Conference having been constituted on a basis by which it represents the various congregations and associations which form the Conference, it is hereby resolved that the Committee be instructed to hold regular meetings to consult and, when considered advisable, to take action in matters affecting the well-being and interests of the congregations and societies which form the Conference, by directing attention, suggesting plans, organising expressions of opinion, or summoning, if they deem it needful, a special meeting of the Conference. Further that the Committee shall present to each Conference a full report of its proceedings and the action it has taken for the approval or otherwise of the Conference."

W. BLAKE ODGERS, President.  
CHAS. FENTON, Acting Hon. Sec.

UNITARIAN CHRISTIAN CHURCH,  
LEWISHAM, S.E.

## ANNIVERSARY SERVICES

ON

Sunday, May 8th, 1898, at 11 and 7.

PREACHER:

REV. W. CHYNOWETH POPE.

## PUBLIC MEETING

ON

Thursday, May 12th, at 7.30 p.m.

CHAIRMAN:

STEPHEN S. TAYLER, Esq.

(President of the London District Unitarian Society)

SUPPORTED BY

Revs. W. Copeland Bowie, M.L.S.B., T. E. M. Edwards, J. Harwood, B.A., Brooke Herford, D.D., A. J. Marchant, W. Chynoweth Pope, S. Fletcher Williams; G. Callow, Esq., Howard Young, Esq., LL.B.

Tea and Coffee at Six o'clock.

ILKESTON UNITARIAN CHURCH  
BAZAAR.

A BAZAAR will be held in the ILKESTON TOWN HALL, on May 13th, 14th, and 16th, the proceeds to be given towards the building of a new Church.

In connection with the above Bazaar the "Trent Cycle Company" are holding a Cycle Show, and every Machine sold will add a small sum to our Building Fund. We ask, therefore, that those who are about to purchase Machines, will take this opportunity of assisting our cause.

The Trent Cycles are all of a first-class make, and are guaranteed for twelve months.

As the "Cycle Show" is to be held by the Company itself, there will be no agent's profits, and the prices of the Machines will be as low as possible.

Catalogues and all information can be obtained from

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## WOOD'S TRUST FUND.

The Trustees are prepared to receive applications from young persons of liberal religious opinions who, having gained Scholarships, require assistance for entering a Training College for the two years' course. Forms of application may be obtained from Mr. J. T. PRESTON, Carson House, Church End, Finchley, N.

## "DAILY MEDITATIONS" &amp; "NIGHT UNTO NIGHT."

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## BIRKENHEAD UNITARIAN CHURCH

The Congregation of the Birkenhead Unitarian Church find themselves under the imperative necessity of providing new buildings for the carrying on of the work of the Church, the Sunday School, and the various societies and institutions which have grown up in connection with the Church.

The present building would require the expenditure of many hundreds of pounds in order to make it at all suitable for the requirements of the Congregation, and even then the position of the lecture room, below the level of the street, badly drained and ventilated, would never be altogether satisfactory. The cottages in Oliver-street, adjacent to the Church, which have been rented for some years in order to provide accommodation for smaller meetings, have had to be given up, and the Congregation find themselves virtually without any provision for the growing life of the Church.

During the past year the Congregation have approved of the purchase of 2,400 yards of land in Bessborough-road, in the immediate neighbourhood of a large and rapidly-growing population, and have also approved of plans for new schoolrooms, which, in the opinion of a competent expert, could be erected for £1,200 to £1,300.

It is estimated that, after realising the present site, a sum of about £2,500 will be required to erect a suitable church, schoolrooms, class-rooms, &c., and to pay for the land which has been purchased. Towards this sum about £500 has already been raised, and the Committee earnestly appeal to all friends of liberal and free Christianity to assist them in this endeavour to develop and encourage the work of the Congregation in Birkenhead.

Donations may be sent to the Treasurer, Mr. ARTHUR W. WILLMER, Exchange Buildings, Liverpool, or 24, Village-road, Oxton; or paid to the credit of the Birkenhead Unitarian Church Building Account, at Parr's Banking Company, Birkenhead.

Donations already acknowledged:—

	£	s.	d.
Members of the Congregation ..	443	0	0
Other friends ..	312	10	6
Additional:—			
Mrs. Bruce, London ..	5	0	0
Dr. and Mrs. Vance Smith, Bowden ..	10	0	0
Wm. Haslam, Bolton ..	2	0	0
Mrs. Wm. Jevons ..	0	10	0

FREDERICK JEVONS, Chairman.  
ARTHUR W. WILLMER, Treasurer.  
RICH. ROBINSON, Secretary.

## LONDON DOMESTIC MISSION.

The ANNUAL MEETING will be held on WEDNESDAY EVENING, May 11th, at GEORGE'S-ROW MISSION, CITY-ROAD. The Chair will be taken at 7.30 by the Rev. R. A. ARMSTRONG, B.A., of Liverpool, and the Rev. V. D. Davis, B.A., B. S. Straus, Esq., L.C.C., Russell Scott, Esq., and other Friends, will speak.

George's-row is five minutes' walk from "The Angel," Islington, down the City-road, or from St. Luke's Hospital, Old-street, up the City-road. Nearest Stations: Moorgate and Aldersgate (Metropolitan), Shoreditch (North London), and Bishopsgate Without (Great Eastern).

S. FLETCHER WILLIAMS, Hon. Sec.

PROVINCIAL ASSEMBLY OF  
LANCASHIRE AND CHESHIRE.

The Assembly will meet at HEYWOOD on THURSDAY, June 16th. Any Notice of Motion must be in our hands by May 16th.

H. ENFIELD DOWSON, } Secs.  
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## TWO OPPOSING TENDENCIES.

A consideration of the Disintegrating Influences at work in our Free Churches, and a Plea for Reconstruction, by the Rev. EDGAR I. FRIPP, B.A., Minister of All Soul's Church, Belfast.

With a Preface containing Extracts from Two Letters from the Rev. Dr. MARTINEAU.

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